

K. Barry (Z.)
THE
COAL-HEAVER'S COUSIN
RESCUED FROM
THE BATS;
AND HIS
INCOMPARABLE CORDIALS
RECOVERED.

*And Hilkiah, the High Priest, said unto Shaphan, the scribe,
"I have found the book of the law in the house of the
Lord." II Kings xxii. 8.
[Verily] I say unto you, I have not found so great faith; no,
not in Israel. Luke vii. 9.*

L O N D O N :

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1788.

THE
COMPTON'S COURT

AT THE

IN THE



LONDON:

Printed by J. G. Fisher, at the
British Museum, London.

P R E F A C E.

To all them that love our Lord Jesus Christ in sincerity, the Reviser sendeth greeting.

Dear Brethren,

I WILL not say of this Author as *Claudius Lysias* said of Paul, *That he was taken of the Jews, and would have been killed of them, if I had not come with an army and rescued him*; but this I will say, that he has left behind him so good a report through faith, that many in our days would have judged it their wisdom to have left it in the ruins of the house, or confined it to the Moles and to the Bats, rather than revise a testimony that discovers their foundation even to the neck, HAB. iii. 13.

The Author of this Narrative was the son of a Protestant Bishop, the nephew of a noble Lord, and was training up for the ministry, and ex-

pected to cut no mean figure in the same establishment, of which his father was a Prelate; but God came with an army of terrors, and, with a few arrows from his quiver, *bent him to his bow*, and made him a *son of consolation*, to the chosen fraternity of Christ Jesus.

By the prejudices of education he was (as well as myself) a most zealous bigot to the church of England; and when his conscience was awakened, as he informs us, he tried her prelates, her cathedral walls, her liturgy, service book, ceremonies, and clergy to the uttermost, and concluded, with an honest confession, that the whole of it was vanity, and to a sinner, wounded of God, *vexation of spirit*.

He made full proof of those *celebrated treatises* (which in the general meet with a more cordial reception than the Bible), viz. *The Practice of Piety*, by the advice of a Bishop; he went through *such* with *The Whole Duty of Man*, and made *Baxter's Call to the Unconverted* his bosom friend, and worked himself into such a conversion as that author describes. But when God *laid judgment to the line, and righteousness to the plummet, the hail swept away these refuges of lies*, ISA. xxviii. 17. *The Practice of Piety* left him in possession of all his impiety; *the Whole Duty of Man* gave him up to stand or fall by his *dead works*; and *Baxter's Call* left him a stranger to the *heavenly calling*; and

and no wonder, for *Baxter's Call* and the *calls of God* widely differ.

I have read what is called the life and conversion of many, but very few of them went so far, in what they call a *work of grace*, as this Author went in a state of nature. They went not in their profession far enough to know whether there was any such thing as a *spirit of bondage*, or no; much less to a saving conversion from bondage to liberty. But this Author when he was awakened went such lengths in a reformation and (as he thought) conversion also, and grew into such a *confidence in it*, that his excellency mounted to Heaven, and his head touched the clouds, JOB xx. 6. But when the commandment came, *all confidence was rooted out of his tabernacle*, and he was brought to the king of terrors, JOB xviii. 14. As soon as the law came, not the letter only, but the whole of the law, the letter of it, the spirit of it, the bondage of it, the wrath of it, with the extensive demands of it, and the thundering curse of it (for that is the law) then *sin revived*, and he saw and felt the necessity of a perfect conformity to the law.

Accordingly he made it his only *rule of life*, not in word, but in deed and in truth; he fasted, he prayed, he worshipped, he watched, he worked, he *abstained from all appearance of evil*, gave all that he got to feed the poor, denied himself, and paid a strict attention to all the negative and posi-

tive parts of the law, to see what could be done by *that rule*. And upon proof, found that it discovered his sin to such a dreadful degree, that the devil himself invaded him, the wrath of God pursued him, despair sunk him, the indignation of the Almighty drank up his spirits, a violent inflammation seized his body, his eyes waxed dim, his taste and smelling failed him, his very hearing was affected, his bodily frame made crooked by the intolerable burden of his sins, and his ghastly countenance frightful to behold, insomuch, that carnal persons said that *evil spirits haunted him*. This, he confessed, was all that the law could do for him, and declares this to be the folly of those men who set the *letter* against the *spirit* of the law, which must never be divided, seeing truth declares, *that the law genders to bondage*, therefore let no man strip the letter of the law from its *gendering spirit*. Such men as this Author understand the law, and *handle it lawfully*. But as to such who get into a pulpit, and tell people they “would as soon hear a person curse and swear as to hear them say, *the law is not a rule of life*,” know not what they say, nor whereof they affirm. Besides, persons who belie and ridicule poor penitent sinners received to mercy, and advance a notion that they never can prove, shew but very little signs of any regard paid to *the rule* they contend for. Opposing the truth, belieing and slandering the just, and injuring them in their reputation, and in the work
of

P R E F A C E.

7

of the Lord, cannot be called *loving one's neighbour as one's self*. Every body knows that those that *hate the just shall be desolate*; *anger or hatred* being in God's account *murder*; and *we know that no murderer hath eternal life abiding in him*; therefore, such persons talking about the law, as *their rule of life*, is nothing but a noise, just to blind the ignorant.

When the Gentleman, at whose house the Gospel is preached at PECKHAM, brought this tract to me, desiring I would print it, saying it was one after my own heart, I could not help crying out, while I perused it, with *Naomi*, saying, This is a *near kinsman of mine*, it is one of my *next kinsmen*. Thou shalt be the *Coalheaver's Cousin*; thou art a fellow student, brought up at the same college, under the same tutor, fitted in the same furnace, and ordained by the same bishop; thou shalt not *lay among the pots*, nor be a spoil for the bats, *thou shalt have the wings of a dove, covered with silver, and thy feathers with yellow gold*, and fly about as in antient times, telling the *daughters of Zion* what God did in thy days, and in the old times before us.

In a word, we have in this Narrative the repeated cries of a chosen vessel when in infancy, childhood, and youth, and the providence of God perpetually answering them. Secondly, we have the Pharisee of the Pharisees, or what

is called the true churchman. Thirdly, we have the true *disciple of Moses* in all his performances; the sensible sinner in all the agonies of the damned; and the rich displays of divine grace without the use of means. Fourthly, the noble Lord his uncle, the Bishop, his father, and all friends, disowning him, and for ever casting him off, for turning, as they termed it, a fanatick and a scismatick, and for becoming a dissenter of God's own making, and for worshipping God according to the spirit he received, and the truth that God applied to his soul. And lastly, we have the happy man, the real convert, and the sound christian, taking his final leave of parents, relations, and the world, and *offering to die on a dunghill* rather than defile his conscience, by returning to a religion that is *taught by the precepts of men*. If this be the work of the Lord, if this be real conversion, if this be the testimony of faith by which the deceased Author *yet speaketh*, and if this *good report* be echoed from the blood of sprinkling, which in his conscience *spoke better things than that of Abel*; then where are legions of our preachers got, who would deny their birth, parentage, and mimic an education, in order to bring in the service book, and obtain the vestment and dignity of an established divine? which this Author was purged from, by near four years discipline with the horrors of the damned.

Reader,

P R E F A C E.

9

Reader, I have sent the testimony out, title-page, and the date of the year in which it was first printed, nearly as I found it; I have only altered here and there a mistake, which I think was the printer's. I have only added a title, and this Preface to the work—*pray forgive me this wrong*—and have put here and there a little *note*, with the initials of W. H. S. S. which are *the tokens in every epistle, so I write*. That thou mayest read it to profit, and profit by reading, is the prayer and desire of

this Author's *Cousin*, and

thy *Servant* to command,

WILLIAM HUNTINGTON.

Postern-Row, Tower
Hill, Nov. 24, 1788.

A RE-

P R I N T E D

4 JY 59

WILLIAM BENTLEY

A
REVIVING CORDIAL
FOR A
SIN-DESPAIRING SOUL,
IN THE TIME OF
T E M P T A T I O N.

THE SAME BEING

AN EXTRACT OF THE UNWORTHY AUTHOR'S
EXPERIENCE OF THE FOLLOWING PAR-
TICULARS:

- | | |
|--|--|
| I. The miraculous Preservation of his Bodily Life from the many Deaths and imminent Dangers which threatened it, while in a State of Nature. | III. How the Spirit of Bondage took him, and what fearful Work it made in his Soul. |
| II. The Method God took with him in awakening him to look into, and to mind Soul Concerns, when about Fourteen Years of Age. | IV. How the Spirit of Adoption succeeded the Spirit of Bondage, healing and binding up the deep Wounds caused in his Soul thereby. |

Come and hear all ye that fear God, and I will declare what he hath done for my soul, Psalm lvi. 16.

I will praise thee, for I am fearfully and wonderfully made; marvellous are thy works, and that my soul knoweth right well, Psalm cxxxix. 14.

BY I. B. AN UNWORTHY MINISTER OF THE GOSPEL.

L O N D O N:

PRINTED FOR THE AUTHOR, 1699.

REVIVING COORDINATE

FOR A

SIX DEGRADING 2000

IN THE TIME OF

TEMPERATION

THE LAST 2000

THE HISTORY OF THE UNIVERSITY OF
TEMPERATION AT THE FOLLOWING TIME
TEMPERATION

I. The University of Temperation
of the University of Temperation
II. The University of Temperation
of the University of Temperation
III. The University of Temperation
of the University of Temperation
IV. The University of Temperation
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VII. The University of Temperation
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VIII. The University of Temperation
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IX. The University of Temperation
of the University of Temperation
X. The University of Temperation
of the University of Temperation

Can you find the University of Temperation
of the University of Temperation
I have found the University of Temperation
of the University of Temperation
and I have found the University of Temperation
of the University of Temperation

BY I. B. AN UNIVERSITY MINISTER OF THE COORDINATE

L O N D O N

Printed for the University of Temperation

DEDICATION.

*To his very much respected and highly honoured
Friend Mr. Nicholas Skinner, Merchant, of
London,*

Worthy and Honored SIR,

THE laudable character given you by some Ministers of Christ, and other good souls, now, I charitably hope and believe, praising God in glory; especially, the experimental taste I myself have had of your goodness, since Providence made me so happy in your acquaintance, hath encouraged me to prefix your worthy and deserving name to this small Tract; whose design and chief tendency is to encourage poor dejected souls, under the hidings of God's face, to cast themselves on that never failing goodness of God in Christ, until God's set time for deliverance comes; and also to stir up experienced and grown believers to a becoming adoration and praising of that adorable name and wonder-working Providence of the glorious and tremendous JEHOVAH, which hath so conspicuously appeared in the deliverance wrought for me his poor nothing creature, both for soul and body; and who am to this very day kept alive and upheld by that divine manutency of his own,

to

to the great admiration both of myself and those godly souls who know my present circumstances, and God's dealing with me. I have been, for several years past, more than ordinarily importuned, both by godly divines and such zealous working christians as yourself, to publish what now I have presumed to dedicate to so dear and well-deserving a friend as you are well known to be, both to God's truth and such as, in any measure, bear the blessed image of his Son. The principal motive of their importuning me to publish this, was the strange influence the relation hereof from my own mouth had upon their own spirits, the effects whereof they were not able to hide; the tears of joy gushing out surprisingly from their eyes, with both eyes and hands lifted up to heaven, wondering at, and adoring the wonders of God in my case; professing and declaring, that, in all their time, they had neither heard nor known so much of the goodness and grace of God vouchsafed to a poor lost and undone sinner, as was shewn and vouchsafed to unworthy me; which occasioned several of the godly Ministers, especially *Mr. Noah Bryan*, *Mr. Timothy Taylor*, *Mr. Samuel Mather*, and the dear *Mr. Nathaniel Mather*, all now with Christ, to profess, that they never heard of, or knew any sinner come so near to Paul, as touching God's method and way of working upon and dealing with him in, and after, his conversion, as I did; and therefore they unanimously agreed in judging, that to publish the same was my duty; the which, they

they doubted not, would be greatly useful, and that both to saints and sinners on fundry accounts. The sincere and upright hearted *Nathaniel Mather*, late of *Pinner's-Hall*, hath several times chid me for my backwardness to so necessary and useful a work; and a little before his death he at me again about it, examining into the grounds of my backwardness herein. To whom I replied, Sir, there are two things which hitherto have kept me back from publishing this my experience, and how much of Satan there may be in it, I cannot determine.

The first is, The difficulty which attends my setting down in writing the working of the Spirit of adoption, in discovering and applying Christ unto me, the remembrance whereof doth so swallow me up and melt me, that I am not able to see my paper for the tears of joy which obstruct my visive faculty. To which he replied, That it was pity any thing should hinder me in so good and useful a work.

The second is, The fear lodged within me of people's not crediting the relation I shall give hereof, in case it were printed; for, said I, the greatest part of the professors are so great strangers to the nature of true regeneration, especially when wrought in a sinner, in the way and method God took with me, that they will rather suspect, and question the truth of what I relate, than praise God, or improve the same for their own good or spiritual advantage. To which reply was made,
That

That Satan was always ready to obstruct any good work which hath the least tendency to God's praise or the good of souls.

Since his departure, the fresh remembrance of the importunities of the worthies above named, together with the repeated sollicitations of several godly zealous christians yet living, have prevailed with me to beat my way through those difficulties which lay before me, leaving the issue of my present undertaking to the powerful Providence of God, to make the same successful in what it is designed for; and begging most heartily your pardon for the method I have taken in acknowledging the great kindness and respect shewn by your religious and truly generous self, to the meanest and most unworthy of Christ's despised ambassadors; the which, I doubt not, you will find recorded in heaven by my Lord and Master, as an evident proof of your faith in, and unfeigned love to, him and his cause and interest here on earth. Let not, dear Sir, the disadvantages under which I lye, on account of the slanderous reproaches heaped on me by malicious spirits, lessen your hope of the glorious recompence of reward, promised by him that cannot lie to all your works and labours of love expressed to me and others of God's children for the sake of Christ. He that will take notice of a cup of cold water given to a disciple, in the name of his disciple, will, I question not, record in heaven the refreshing wine I have drank at your table more than once, and the silver and gold sent me, and
given

given me by yourself, whereby both I and my distressed family have been kept from sinking into the dust.

And albeit, I should at the great day of judgment appear to be a cast away from Christ, of which, through infinite Grace, I am no more afraid than I am afraid that God can cease to be what he is.

Yet your integrity and uprightness in what you have done to me, for Christ's sake, will be not only made known, but graciously and abundantly rewarded; and, if I mistake not, the design of Providence, which hath put me upon fixing my thoughts on yourself, as the fittest and most deserving person to whom to dedicate this small extract of the large experience I have had of God's incomprehensible goodness and infinite all-sufficiency in saving a lost sinner. I look on this Dedication to be, as it were, a Προδρομος, or fore-runner of Christ's openly acknowledging and rewarding those your acts of love and pity so secretly done to him in the person of me, the poorest and unworthiest of his representatives here on earth, according to PROV. xix. 17, MAT. vi. 4, XXV, 45, HEB. vi. 10.

The Searcher of hearts knows I am far from flattering you, in what I say of you in this Dedication: He who hath so abundantly blest you with a comfortable estate here, and hath enriched your brave and generous soul with such a stock of heavenly wisdom and saving Grace, as keeps you from swelling with pride and conceit of what

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he hath made you — perfect his own blessed work
began in you to the day of Christ. And that the
same may be the portion of your virtuous and re-
ligious comfort and your dear offspring, is the cor-
dial wish, and shall be the hearty prayer of,

Dear and honored Sir,

Your dearly loving, and

highly obliged Friend and Servant,

in the best and strongest of Bonds, (viz.

GOSPEL LOVE,)

JAMES BARRY.

A REVIV.

REVIVING CORDIAL
FOR A
SIN-DESPAIRING SOUL,
IN THE TIME OF
T E M P T A T I O N.

C H A P. I.

Shewing the strange works of Providence, in preserving me from the many deaths which threatened me.

THE first of the many wonders which the adorable providence of God effected, in preserving me from death, was as follows: being put out to nurse, to an Irish papist, in the times of trouble, before Ireland was reduced, my nurse about the latter end of January, fearing, as she at least pretended, the rage of the Irish soldiers, lest they should inhumanly butcher me, or rather, kill herself and husband, for offering to nurse a *beretick's* child, as they called me, cast me out

upon a dung-hill, in a great snow, where I had undoubtedly perished, had not Providence sent relief in the very nick of time, which was thus effected :

At the same time, when I lay in that most deplorable condition in the snow, no eye pitying me, there was a servant of my father's down in the country, about concerns of my fathers, who as he was returning home, declining the road which was his proper way, takes another road which directly led him through the village where I was, he not in the least knowing any ground or reason why, or wherefore, he should leave the high and common road, to pass through that village ; but finding in himself a strange impulse upon his spirit, he gave way. And as he passed through the street, between the house from whence I had been cast and the dung-hill where I lay, hearing a most lamentable and piteous cry of a young infant, as he apprehended, out of doors, stops his horse to see where the infant lay, but the snow being deep, and it snowing a-pace, he could perceive nothing ; but following the voice of the cry, he was led to the place where I lay, he forthwith knocks at the door next to the dung-hill, to enquire after the cruel and unnatural mother of that poor dying infant on the dung-hill, or to entreat somebody to take pity on so despicable an object. On this, my nurse informs the man whose child I was, with the whole of my circumstances ; no sooner had he understood whose I was, but he runs to the place
where

where I lay, takes me up, lapping me in his cloak, and brings me home to my parents, fifteen long miles, without the least nurture either of breast or spoon, for the support of decaying nature. All that fifteen miles, besides the space I lay on the dung-hill, which, as my nurse herself confessed to the man, was about five hours, I continued to make sad complaints, by abounding in heart-moving shrieks and piteous moans all the day, the man expecting every moment when I should expire. In this condition, he presents me a sad spectacle to my parents, acquainting them where and how he found me; and how that he was, he knew not how or wherefore, turned off from his road to go that way, where he met with me. Forthwith an express was posted away, for three or four of the chief physicians who were then in Dublin, who immediately hastened to my father's, being about two miles and a half from Dublin; the utmost of their skill and judgment was improved for my present help and relief, but all in vain. The intricacy of my state and condition of body being such, as sufficiently nonplussed and baffled all their skill; finding no probability, in a rational way, of recovering me, they gave me up, assuring my relations that I was a gone child, as to this world. The doctors forsaking me, other means were applied by ancient men, and midwives, who seemed to have good judgment and long experience in curing children; neither availed this any thing, God having blasted all that men could effect, as

instruments, to make way for his blessing on that means which he himself had singled out for my effectual cure, that the same might be recorded to the eternal praise of his own wonder-working providence, as will afterwards appear. All means applied for my cure and recovery, were, by the powerful providence of God, made effectual food to nourish and feed the distempers which threatened the life of my body, until I was at length taken by all for dead. No motion of life appearing in me, I was stretched out, put into the winding-sheet, and nailed up in my coffin; and as friends and neighbours were just going out of the door, to accompany me to my long home, the person who carried the coffin both perceived me to stir and also heard me to cry in the coffin, at which all were not a little amazed, and some so affrighted that they run away.

About two months after this escape, I was a second time taken for dead, in the opinion of all the family, stretched out, and wrapped in a winding-sheet; and lest they might be over hasty in burying me, it was judged expedient to watch with me, which is the manner and custom in Ireland, by people sitting up all night, with many lights in the room where the corpse lies. It pleased God, that about midnight, they who watched me saw me lift up the sheet, to their great astonishment.

Notwithstanding these strange and unexpected revivals, I was no small grief and burthen to my parents, and other relations in the family, and
that

that on the account of my continuing so long in pain and misery, no endeavours of creatures likely to do me good.

As I grew in age, so my distemper waxed and grew at such a rate, that my little body waxed very big and misshapen; my belly was as big as an ordinary tub or drum; my legs no way able to bear, or carry my distempered body: thus was I a burthen not only to others, but also to myself, until it pleased God to check and controul the humours and distempers of my body, which else had checked me into the dust.

The means of my recovery was as followeth; *viz.* On a certain day, as I was in the arms of a maid-servant, whose only work it was to attend on and minister unto me, I beheld on the ground, before the door, some speckled shell-snails, which dropped out of the load of furze that came to the door, these snails I cried to have, the maid willing to gratify my desire, picked up as many as she could see of them, with these I pleased my fancy, playing with them till weary; after which I motioned to put the snails into the fire, and after a little while, when I apprehended they were roasted, I cried to have them again, the maid and all others that beheld me, wondered greatly what I designed to do with them; no sooner had I cleared them from the shells, but, to the great amazement of the spectators, I fell to eating them, and to such satisfaction, that, having once tasted of them, I could not, for some considerable time, be prevailed with

to eat any other meat. This new diet, to which neither entreaty nor yet the example of any mortal moved me, did, by the blessing of God, prove both food and physick; for by them I was, to the great astonishment of them who knew me, greatly nourished, and apparently advantaged in point of health; for in a short time after I had taken to eating snails, the swelling of my body abated, and the use of my limbs was recovered; as I began with this new diet, so I continued until I was perfectly cured, to the great admiration and wonderment of all sorts, who both saw and heard of my practice herein.

Many, both friends and strangers, did come from city and country to see and hear of me, hearing the strangeness and rareness of my case; among these were my physicians, who formerly gave me up for a dead child; they at the first hearing of my being in a hopeful way of recovery, could not credit the news, till hearing it with great confidence affirmed, they set a time for coming to my father's to see and enquire whether what was storied about my recovery were true; they finding it so, both by their seeing and handling my body, as also the information they received from my parents, concerning the means of my cure, together with the manner of my making use of such means of my own accord, they exceedingly admired it, concluding with one accord, that it was immediately from the Spirit of God, and was certainly miraculous. This account I had from my friends and relations,

relations, who were both eye and ear witnesses of what I have here related. But lest any should doubt the truth of this relation, I shall briefly add two things, which fully satisfies my own soul of the truth hereof.

The first is, The perfect remembrance I have of my eating snails frequently when a little one.

The second is, The frequentness of the scorns and mocks wherewith I have met, even from my own, since our difference about religion, who, when discoursing about my leaving the church, have many times and often hit me in the teeth, by way of reproach, with what I was when an infant: how that I was cast out on a dung-hill, and afterwards nailed up in a coffin, my grave made, and carrying away to be buried. And, alas! the greatest grief of all was, that I was not at that time buried alive, rather than I should live to be a phanatic, and on that account, such a stain and blemish to the whole family, there never having been a phanatic of the family before me.

And thus I have, as briefly as I could, given an impartial account of the first strange deliverance wrought for me by the holy and all-wise-working Providence of God.

The second escape from death, when a babe, was as follows: Being one night fast asleep in bed, the maid who attended me, and constantly lay by me, neglecting to extinguish her candle when she lay down, the candlestick being so placed by the maid that the candle burning down near the socket, or
by

by some accidental motion of hers, when asleep, throwing the candle down into the bed, the sheets and other bed-cloaths took fire, which prevailed so far, that the bed, sheets, rugg, and mat, were spoiled and unfit for use ever afterwards. The maid and I fast asleep, both insensible of the apparent danger we were in, it pleased God that my father, being awakened in bed, smelt the scent of burning, which was so hot in his nose, that he feared danger by fire, it being in the dead of the night. The whole family buried in sleep except himself, he could not rest, but gets up in his shirt, goes from chamber to chamber to search out where the fire should be; and coming at length to the chamber where I lay, he finds the room all in a smother, the bed and cloaths all on fire, and the maid and I fast asleep. The first thing that my father did, was to snatch me out of bed; and, by the suddenness of the wakening me out of sleep, and seeing the fire, I was frightened, and began to cry. My father fearing lest harm should ensue thence to my mother, who was at that very time near the time of her travail, he claps his hand on my mouth, and in his arms carries me out to the malt-house, very near the house, where lay a family of English people who managed the malt business. He throws me hastily into bed to them, charging them to keep me warm, and to quiet me. Having thus secured me, he forthwith returns to the fire, where he found
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the maid still fast asleep, and by all he could do he could not awake her, until the fire burning her flesh, she at length starts up, and in an amazing surprise, seeing herself encompassed with fire, and missing me in the bed, and finding my father labouring himself in quenching the fire, she begins to raise the shout. My father presently stops her mouth, and made her sensible how things were, and that the child was safe; and being come to herself, she arose and helped my father to put out the fire, that no farther harm was done. Now how near I was to death, I leave every sober reader to judge.

A third deliverance wrought for me by Divine Providence was, his saving me from perishing by a dog. The manner whereof was thus: One morning, standing besides a table in the common hall, where a gentleman who was caterer to my father's family was at breakfast, in order to a going to market to buy provision for the house. I perfectly remember the meat he had was buttered fish. I expecting and hoping he would give me some part of the fish, stood over against him, peeping up at him, with my fingers on the edge of the table. The gentleman perceiving the posture I was in, hands out his plate to me with some of the fish; the which I readily embracing, the great mastiff dog, a greater and fiercer than which I never saw, lying under the table, and seeing me stretch out my hand to reach the plate, bounced out of a sudden, lays hold on me, and pulled me
to

to him under the table, catches hold of my head, the which he had wholly in his mouth at one bite up to my very throat. The gentleman, astonished hereat, and well knowing the disposition and uncontroubleness of the dog, there being but one in all the family, viz. the cook, of whom the dog stood in fear, runs forth, cries out for Richard the cook in all haste, for the dog Lion was worrying the child in the common hall. The cook, at length, entering the room to which the gentleman directed him, tingled a bell, which he always used to do when he corrected that dog when a puppy, crying out vehemently, "Lion, come off, firrah." The great dog, which had almost made an end of me, goes off, leaving me weltering in my blood. My head, especially my face, all over dyed in blood, which caused great and amazing fear in all that saw me in that condition that my eyes were gnawed out, until they washed my face; the which when they had done, they perceived that my eyes were untouched. The reason of which, as was judged by all, being, that the dog had gotten my head so far into his mouth, that his teeth could not reach my eyes. Thus did God keep and preserve me in this apparent and imminent danger, there being no other harm done me, save that there remains still several holes or impressions made by the dog's teeth in my nose, and other places in my face, the which nothing but the grave can deface and wear out.

A fourth deliverance effected for me by divine Providence was, saving me from drowning. The manner of it was thus: As I was in company with one of my aunts in the park, where stands a great pool of water, called the Horse-pool, where the horses used to be watered, my aunt earnestly employed about some fine small cloaths (a suit of childbed-linen, if I forget not), and leaving me to my liberty to ramble while she managed her own business, I drew near to the pool, and lying down on the bank's brink with my face to the water, and seeing some living creatures as small as horse hairs crawling in the water, and within my arm's reach, as I thought, I longing to catch some of them, put my hand into the water, and pursuing them forced my body forward that I could not recover myself again before I sunk down from the bank into the water, with my head down and my heels up, the water entering into my body at my mouth and other parts. My aunt missing me, she looks about and calls for me; but neither seeing nor hearing me, she leaves her cloaths, and runs to the water-pool, of which she was jealous, and there she finds me with my heels up in the pool, gone almost out of her reach into the depth. She, in an exceeding great fright about me, takes the water to her own great hazard, and catching fast hold by one of my legs, she pulls me to her, and so brings me out of the water, but with very small hopes of my life; for I had been so long in the water, and the water having gotten in such abundance into my body, that
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for a considerable time she could not perceive the least breath in me, which made her conclude I was dead; but it pleased God that I revived again. Now, Reader, think seriously with thyself how near I was to a passing from one deep to another, viz. from that deep pool of water, into the bottomless depth of an endless eternity. Oh! the adorable and unfathomable depth of God's incomprehensible Providence! Oh! think of this Providence, and give the glory of the deliverance to the God of my soul.

Another strange and wonderful escape I had, was from a dangerous boar. It was thus: One day my eldest brother, afterwards a Counsellor at Law, but now in eternity, and I, walking down to the sea-side with a greyhound along with us, designing our sport by coursing rabbits. In the way, the greyhound meeting with a little pig which belonged to my father's herd of swine, this pig running away from the greyhound, the greyhound follows, takes hold of the pig, the pig cries out, all the herd, which was near fourscore, comes in to the relief of the pig; I hastened to get the dog off by calling and beating, but the more I belaboured in getting the dog off, the faster the dog held his hold. The whole herd in a ring about me and the greyhound with open mouth, which caused some fear in me; at the length, while I was beating off the dog, the great boar with open mouth makes at me, mounting up with his forefeet on my breast, throws me on
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my back between two furrows. The boar thus on the top of me, with his snout and tusks labouring himself to rent my bowels out, the greyhound, which before I could not for my life get off from the pig, now of his own accord lets go the pig, and comes in to my rescue, laying fast hold of the boar which was at top of me. The boar feeling the dog pinch him, he turns furiously about to the dog, quitting the hold he had of me, only one side of my coat he tore clear away, and had it in his tusks when he turned to the dog. As soon as I felt the weight off my body, I got up in an amazing fright, and made my escape by running off, leaving the boar and the dog to fight it out. Thus was I preserved by the Providence of God ordering that the dog, which before I with all my skill and strength could not get off, should quit his hold of the little pig, and fall on the great boar which was upon me, who otherwise, undoubtedly, had torn out my bowels. Oh! wonderful Providence!

Another eminent deliverance wrought by Providence for me, was by preserving me from perishing by a horse. Which take thus: I being once chosen to ride a horse which was to run a race, the ground was singled and measured out, all other matters relating to the race being agreed on between the two parties chiefly concerned. When we came to start, the concernedness of each party appeared in striving to get and keep the start; the which happened to succeed well on my side, as touching

touching getting the start, and making good my ground till I came to the goal, which issued in great and high acclamations of praise to me; which did not a little fill me with a vain-glorious conceit of some personal excellency of my own to which the victory obtained was attributed. But my pride was soon stained; for there being a river between the town and the place where the race was run, my horse being very hard mouthed, and withal fiery and fleet, though small, I was not able with all the skill and strength I had to bear him after I came to the goal, but in full speed makes straight to the town, taking the river, which lay between him and home. As soon as he came into the deep, he was taken off his speed, and fell into such a jumbling trot, that being almost spent and wearied in all my senses, he throws me out of the saddle, and being cast on the left side of the horse, my foot slipt into the stirrup, and by the foot I was held. The horse finding himself past the river, sets to running with full speed, my head touching the ground, and as he ran, my head was still a tossing and beating between the horses feet, and the stones and gravel of the height which he ran up from the river towards the end of my father's malt-house, which may be about seven score yards; all which ground he trailed me after him, with my head as already mentioned. The shout and cry was raised from the other side of the river to the town, and the horse still in full speed, it pleased God, that the neighbour

neighbour who lived next house to my father's, hearing a vehement and continued cry, arises from his work within, opens his door, street way, to see what the matter was, and just as he looked out of his door, he sees the horse in full speed, with his rider a trailing along, just passing by the door, the man immediately runs before him, the passage being narrow, using his best endeavours and skill to stop the horse; the which he, through mercy, effected, or else that race had been an end of my race; the horse stood stock still while I was released from that sad confinement. All who saw me, cried out, he is gone! he is gone! there is no hope nor expectation of his life, the hair of my head all in one lump of clotted blood, nothing to be seen of my face or hands but blood; and a matter of astonishment it was to all that my neck and limbs were not broken.

Another strange deliverance I had from a horse, was thus: Riding one day on the chief and fleetest race-horse which was known to be in the kingdom of Ireland, as I past through a gate, in the high-road, just as I opened and entered in at the gate, a little bird flies out of the hedge, within side of the gate, at which the horse started, beginning at the same time to bounce and plunge, striving all he could to throw me off; I riding bare-backed, without a saddle, and having a large lanthorn under my left arm, knowing the horse to be very high mettled, and about fifteen hands high, I began to apprehend some danger of his getting me off, because

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I could not so well command and manage him, by reason of that lanthorn, and wanting a saddle; I did what I could by fair and gentle means to take him off those his unruly and skittish tricks, but to small purpose. Then I resolved to use another method, viz. by giving him a loose rein, and the spurs in his sides with both heels, hoping by that means that he would cease plunging, and fall to running, but nothing would do. The thing, I doubt not, being determined in Heaven's council, that this narrow escape might be recorded among the rest of his wonders shewn in and about the preservation of so poor and inconsiderable a creature as I am, to the eternal praise of God's sweet and unsearchable providence. Off he would have me; in order whereto he mounts up with his fore parts, throwing me backwards on his hinder parts, and from thence to his fore parts again, at least ten or twelve times, in a most furious raging manner; at length, finding that he could not get me off, by his tossing and throwing me backward and forward, he rears and mounts up with all four together a considerable height from the earth, and by that unexpected motion, threw me a good height above him, and falling to the ground, standing upright on my feet, as I fell with my lanthorn under my arm; the horse, perceiving himself conqueror, fetched a stroke at me, standing where I fell, just behind him, with his heels, which but a day or two before had been shod with frost-nails, the weather being frosty; and in the cap which I at that time wore, he leaves
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the print of the frost-nails within the thickness of a half-crown of my forehead, never touching my head, nor any part of my body; nor in the least prejudicing my body by those tossings and throwings he gave me. Oh! that I might be duly sensible of, and constantly affected with, the consideration of Divine Providence.

Another escape I had by the good providence of God, was from an Englishman, who had laid a conspiracy with some Irish papists to swear me out of my life. It was thus: This Englishman (by name Evan Grundy, a Lancashire man) being some years employed in the service of John Preston, of the city of Dublin, Alderman, a good and gracious man, lately deceased, from whom the above-named Evan Grundy had run away at several times, and with considerable sums of money; by reason of his dishonest and knavish pranks, Alderman Preston, not daring to trust him any further with the receiving of his rents, which were considerable (his estate being nigh two thousand *per annum*), the Alderman being hard set for one whom he could trust with the management of his estate, and knowing me, my family, and the present circumstances I was at that time in, proposed to me considerable encouragement, on condition that I would undertake (as his Agent) to manage his estate, which I did, for between four and five years, not without many difficulties, occasioned chiefly by the said Evan Grundy, who was restless day and night, contriving how he might set the Alderman and me at variance,

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hoping,

hoping by that means to supplant me, and to succeed me in the employ. This Evan Grundy being much indebted to the Alderman, I had orders to take him on a writ out of the King's-Bench, and to seize (for the Alderman's use) all the goods and chattels the said Evan Grundy was actually possessed of. This piece of service I would fain have declined, entreating the Alderman to put some other upon it, and that, because of the ill aspect which I foresaw it would have among the gentlemen of the country, who, knowing the peaks and many bickerings between the other and me, would be very apt to conclude, that I had acted this in a way of revenge against him, who daily strove to supplant me in that employ; and then I concluded, all the black-mouthed justices, and other gentlemen in the country, who were known enemies to the name and power of the gospel-purity, would unanimously open against religion, and improve that action to the utmost to the reproach of dissenters; the which afterward fell out as I feared; the Alderman refusing to comply with my but reasonable request, he alledging for his non-compliance, that he had none but me whom he could trust in an affair of that nature.

Finding the ineffectualness of my endeavours to prevail with the Alderman to excuse or exempt me from that service, and his strict commands being instant upon me, a writ was taken out, of which the said Grundy having notice he absconds for a time; on this, I took the two special bailiffs who were

were to execute the writ, with nine or ten of the village he lived in, into the house along with me, to witness that I seized those goods which were visible in the house for the use of Alderman *Preston*, and that for the non-payment of rent: I moved no goods, but left them where I found them, leaving them to the disposal of the Alderman. Immediately on this, the wretched man contrives with some Papist ruffians to lay a plot against me, the substance of which was, that on a day I entered his house to distrain for such a man, naming Alderman *Preston*, and meeting with a cabinet, I forced the lock, and stole *three pounds fifteen shillings*, which he said his witnesses would positively swear they saw me take, reckon, and put into my pocket: forthwith he rides to a Justice of Peace, for a warrant to bind me over, acquainting the Justice with the whole of the concern in all its circumstances. The Justice, though enemy enough on the account of religion, told him plainly, that he would not grant a warrant against me, if he would give him *five hundred pounds*. He goes to a second, to a third, and to a fourth, about the same errand, but from none of them could he get a warrant to bind me over, they being all afraid to meddle at that time with me, whether for fear of my uncle, who was at that time *Lord Chief Justice* of the kingdom of *Ireland*, or from any restraint from God on their spirits, I know not. He finding all his hopes of having me for ever disgraced, if not arraigned for my life, frustrated, prepares a

bill of indictment to arraign me at my uncle's bar, the term next ensuing. This assault, I confess, was a great trial of the little faith and patience which the gift of God handed out to my poor soul, in the instant of regeneration, as ever I have since met with. I have sometimes, with holy *David*, thought, that my mountain, in respect of inward and settled peace of conscience, should never be shaken or moved, till this storm arose. And albeit it did not influence my soul inwardly to shake my comfort and confidence in God, God and my own conscience knowing mine integrity and innocency in the thing laid to my charge. Yet, considering the reproach which I apprehended would hence arise to the name, gospel, and people of God, the stain and scandal it would be to my whole family, no man can fully conceive the disquietude and shame which took up its lodging in my breast. Oh! the tossings and workings of my spirit: Lord, think I, what will this come to? Thou knowest mine innocency in this matter. But the world will readily believe I am guilty. Blasphemy and sad reproach will hence redound to thy most holy and tremendous name and gospel, which I value unpeakably more than my life, and all the world. The truly godly and religious, the only men of my delight, will, with sad hearts, often think how sadly they were mistaken in me; and to apprehend this storm would issue in any other than what I have already exprest, I could not imagine. The guiltless blushes which daily on
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this occasion appeared in my countenance, I concluded would be to all that saw me an argument of my guilt. The thoughts of the term approaching encreased the inward preturbation of my mind; and the blushings of my face, to think I must stand arraigned for felony before a Judge, and all my other relations, who, but a few years before had unanimously censured, condemned, and cast me out of their favours and affections, for being a *phanatick*, as they term true and gospel religion. Oh! how close this went; secretly wishing, but still with humble submission to God, that he would please either to break that horrid plot, before I came to be publicly arraigned as a malefactor, or else call me off by death, which I did unspeakably prefer before living to be a cause of reproach and blasphemy to the name and religion of the Most High God. As the term drew very near, and the various and restless tossings of my mind on that account encreased, God, infinitely wise, and ever faithful to his word, who best knows how to time deliverance, and break those nets in which the enemies hope to catch the innocent, He, a very short space before the term, lets loose the reins to this wicked man's guilty conscience, which wrought so violently with him, that all the strength of reason in him, yea, the hopes he inwardly cherished of seeing me brought to perpetual disgrace, if not cut off, were not able to restrain him from treading the footsteps of *Judas*. A rope he gets, out he goes to his own garden in the dusk of the evening,

and having fastened the rope about his neck, just as he was drawing the end of the rope through the arm of a tree on which he designed to hang himself, his wife and his man happened to discover what he was about. On this the shout was up, and such a cry made, as did presently bring about him all the neighbours, who, overpowering him, prevented his intended design. But notwithstanding their cutting the rope, yet could they have no access to that guilty conscience of his, to assuage or allay the horrible and self-condemning agonies; which, like restless waves and billows, did distract and torment him. He being by force stretched on his bed, and with the same rope he attempted to hang himself being fast bound to the bed, he fell into raging and desperate fits, like to a *demoniack*, dashing his head with all his force against the bedstead, foaming at the mouth, uttering these words as fast, and with a strange vehemency, which frightened all the by-standers, as he could, *viz. I drive away cows, I sell cows: No, I drove away no cows, I sold no cows: Roger Eckerley, and Captain Stopford, will give under their hands that I am an honest man.* And so in raging madness expired his last breath, with these words in his dying mouth, *I drove no cows away, I sold no cows;* which were the last words he spoke. The reader must know, that before this plot designed against my life and reputation, the same poor wretch commenced a law-suit against me, for which he had not the least appearance of reason, save what he

he and some others, as desperately wicked as himself, had contrived, and which was stoutly sworn, by an *Irish* Papist witness, for but one poor quart of ale, against me, at the assizes held in the county where he and I lived. God knows, I no more knew any thing of what he charged against me in his civil bill, than I knew of the *three pounds fifteen shillings* for which he designed to arraign me. But so it was, that upon the evidence positively swearing a decree was granted for *seven pounds*, which was the sum mentioned in his bill: The decree, contrary to promise, being on a sudden, while I was from home about business, executed, seven prime milch cows of my stock were taken away, and in half an hour's time appraised, and sold for *seven pounds*; though the cows, in the judgment of all that knew them, and who understood cattle, were really worth *thirty pounds* between brother and brother. And thus it pleased God, in the wonder-working providence of his, to break these nets, which the devil by his instruments, laid, not only for my life, but also for my credit and reputation. I do not in the least doubt, but the great advantage which the devil proposed to himself, by putting those miscreants on work to bring my name and person into the blackest contempt, was to overthrow the efficacy of my ministry, when I should be thereto called: for the devil knew very well how importunate godly ministers and others were with me to take on me that great work of the ministry; and

and fore gueſſes no doubt, he had, how greatly I ſhould be employed in diſturb- ing his kingdom, being in a great meaſure made acquainted with his lion and fox-like devices, ſeveral years before I was prevailed with to adventure on ſo great and ſacred a work.

Many more ſtrange deliverances hath the providence of God wrought for me his poor unworthy creature, the which I am neceſſitated to omit, fearing my book ſhould ſwell to too great a bulk. I heartily wiſh that both myſelf and others, who read what I have faithfully and impartially related of the wonders of Divine Providence towards me, might be ſo rightly affected with what I have related, as to give God the glory and praiſe of his own works; and be, by reading theſe things, ſtirred up and encouraged for ever to truſt in that adorable Providence of Heaven, which never fail them who belong to Chriſt.

C H A P. II.

*An Account of God's wonderful dealings with me
about the concerns of my Soul, some years before
the spirit of Bondage seized me.*

WHEN I was between fourteen and fifteen years of age, or thereabouts, as near as I can remember, the Lord was pleased to dart some beginnings of conviction into my soul: Which was after this manner: One Lord's Day, as I was in the height of vigour in profaning God's holy day with the rude and ignorant Papists, there was darted into my conscience, like an affrightning flash of lightening from above, this apprehension and thought, viz. That I must be either converted, or else sent to Hell to be damned. This arrow being shot out of his bow who never misseth the mark at which he shoots, took up its lodging within me: but what to make of it, or what the meaning of it should be, I was as far to seek as a beast; so ignorant and brutish was I, the Lord knows! But though I knew not from whence it came, or what its tendency would be, yet, being a messenger from God, it maintained its ground, stuck close by me, accompanied me wherever I went, putting me sometimes into a sweat, sometimes into inward shiverings of soul, sometimes into distracting and perplexing cogitations and thoughts what
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it should be. Be sent to Hell, think I; Lord! what's that? And be damned; bless me! think I, what's this to be damned? Dear reader, believe me I had read in Scripture the words *hell*, and *damned*, with the term *converted*; but no more did I understand the sense or the meaning of the one or the other of those three words than a beast. At length I began in my thoughts to fix on something what this strange thing should be, or mean; and the result came to this: I did conceive and strongly apprehend that hell, and damned, were some ugly, frightful, and dangerous thing, to the which should I be brought I should be a sad and undone creature for ever! As to the other, viz. converted, I did verily think it meant no more than the leaving off, or ceasing from those mad and youthful pranks of profaning the Sunday, as I then called the Lord's Day, with several other immoralities to which I had been exceedingly and wretchedly addicted: and in the stead or room of those vain and wretched practices, to fall upon a serious and sober living; both of which, I fully concluded, lay within the compass of my own free will and natural power to effect.

Accordingly I fell to work, deserting and throwing off both my wicked companions, and also my dearly beloved sports and sinful pastimes. To the *Bible*, and *Practice of Piety*, a book I dearly loved, I addressed myself with all imaginable devotion and seriousness. And being fully resolved on a thorough

thorough work of conversion, that so I might shun and escape hell, and being damned, I became very bookish, looking into almost every book, wherever I came, to try whether I could meet with any help which might forward me in my new trade of religion. Among other books wherewith I met, Mr. *Baxter's Call to the Unconverted* came into my hands; the which I did no sooner open, but its title-page invited my fancy to make choice of it for my chief companion: the which I also did, blessing myself in that book more than with any other wherewith I had met; the more and oftener I read it, the more was I enamoured with it; even to a preferring it before God's own sacred book. So suited was it to the purpose I had then engaged in, viz. to work out of myself, and in my own strength, that great work of conversion. To my course of reading and praying, by those forms of prayer in the *Common Prayer Book*, and *Practice of Piety*, I joined very strict and severe fasting: taking up a resolution that I would, in a most solemn manner, observe two days in every week, viz. Wednesday and Friday, for my fasting days: the which I also did, even to such a degree of Pharisaical severity that I almost rendered my body unfit for any service. But converted I must be, and converted I was resolved to be, whatever it cost me; in order whereto I kept my religious doings of duty, both negatively and positively, with such a constant and zealous elaborateness, that

that I verily believe it would be hard to find one among the Romish Monks who could in all respects match me, or out-do me, at the trade of serving God in that way I fell in with.

It can hardly be told, much less believed, how great zeal I had for God, and how restless my active and working spirit was to be with him in heaven; though I neither knew God according to truth, nor the way to him, no more than a poor Pagan who never heard of him. I had such low, gross, and carnal thoughts and apprehensions of the Deity, that I am very apt to conclude the very Heathen had far higher and more sublime conceptions of their fictitious Gods than I had of that tremendous and unconceivably glorious God whom I so ignorantly worshipped. I was wonderfully zealous in all religious performances wherein I did at that time engage, both in private and also in publick. In my private duties I was marvellously retired and secret: being full of apprehensions how ill constructions would, by all sorts of people, be put upon my so severe and strict way of living: And for better accomplishment whereof I singled out a very convenient place, than which I thought no place better for my turn and purpose: It was in a little room on the top of the Castle wherein my father lived. In that room I spent the most of my time, in fasting, praying, and reading my books; especially my darling and chief admired and beloved book, Mr. *Baxter's*

Call

Call to the Unconverted. When I found myself much wearied with reading, I would sometimes divert myself by walking on the top of the Castle; during which diversion I did often hear the shouts and enticing calls of my wicked companions, to bring me back again to my newly-forfaken sports and sinful pastime.

It was no small matter to encounter with the workings of nature, and the violent temptations of the devil, both joining together in suggesting and framing arguments to induce to a willing and ready compliance with those calls and invitations, to what I loved and liked, as dearly as the daily food I lived by. Oh! the strange workings which I found in myself, during these combats. The ungodly, whose company I had loved and delighted in so dearly, calling and inviting: the strong bent and inclination of the flesh drawing; and a subtil and violent devil tempting, and persuading to return. What! forsake thy dear companions, and thy sweet delightful sports and pleasures, at this rate? What! to game or sport no more for ever? Alas! poor wretch, what good wilt thou get by betaking thyself to this pensive, sad, and melancholy kind of life? Thou hast had experience of the sweetness and delightfulness of that way of living which thou art now forsaking. The many and sore miseries and troubles attending this new course of life which thou art so fond of, and on which thou art so resolutely bent, do not yet appear in their black and formidable colours; therefore

therefore be wise in time, go back to thy deserted companions, and freely embrace thy forsaken sports and pleasures, before thou be'st too far gone in this fond and dangerous way thou art gotten into, or else thou wilt repent when it is too late. Besides these assaults from the devil, and the continual ebullitions of my stinking and vile nature, which did frequently surround me with new and fresh attacks to draw me back again, I met with new and unlooked for discouragements from my relations; who, taking notice of the great and strange change which evidently appeared in me, frequently assailed my weak and poor beginnings in piety and religion, with hard speeches and unbecoming language against that precise and severe course of life I had so lately embraced, telling me, with great asseverations, that I should most certainly bring myself to downright madness by reading the Scriptures so much.

Note, reader, by the way, how great an antipathy there is in the devil, and in unregenerate sinners, to the sacred Scriptures; a sure argument that they are the pure and infallible Word of God. These things, accompanied with innumerable mocks, taunts, and jeers, which on all occasions were heaped on my name and practice, proved some occasion of startling and discouragement to me.

But the fixed apprehensions I had of being sent to hell to be damned, in case I became not and continued a convert, did abundantly outdo all the
oppositions

oppositions which lay, or met me, in my way of strict and religious living. On I went, notwithstanding the many and great oppositions I found myself encompassed with, abounding and encreasing, rather than declining or abating, either in duties or ardent zeal in doing them. My proficiency in morality, and the advances I made in zeal for the church and the liturgy, and service thereof, were so conspicuous and manifest, that I became the talk of almost all sorts of people, especially those who stood related to my family. Letters and persons, who past to and fro, giving an account, in city and country, what a strange alteration and admirable change there appeared in their cousin *J. Barry*, and what a great and wonderful practiser of piety he was become. This was so noised abroad, that I could scarce look or speak, or pass in or out where people were, but I had somewhat or other brought into discourse concerning my forwardness and zeal in religion. And notwithstanding I was at that time but an hypocritical formalist, and a painted legalist, knowing nothing of Jesus Christ, and the covenant of grace, no not so much as in the notion, yet I was frequently troubled and exceedingly ashamed to hear mention made of my activity and zeal in serving and worshipping God; so far was I from either designing or desiring to make the world privy to my intention of going to heaven.

And that which speaks the thing the more strange is, to consider the circumstances of time

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and place, neither of which afforded any thing that might contribute the least part of a motive, or an inducement, to put me on looking towards or so much as thinking of conversion, there being no preaching in those parts, the ordinary means by which convictions in order to faith and conversion are effected; nor yet the example or advice and council of any person, which might occasion in me such thoughts or workings of soul.

In this way I continued for about six or seven years after my first awakenings, frequenting the church and its appointed service, and growing blind in pharisaical zeal for the moral law and divine-service book, until I had, in my own apprehension and conceit, arrived at a high pitch of confidence, that I was, beyond all dispute, really converted, and that consequently I should be saved, and go to heaven. Yea, I did frequently reckon and account with myself, that if but two in the world should go to heaven I should certainly be one of the two; and that because I was certainly converted, and had taken so much and great pains in doing good and shunning evil. I had no fear or jealousy lodged in me about God's accepting my person, and his having regard to my numerous and zealous performances of duty, both private and public.

My extraordinary inclinations to the ministry, and that matchless zeal which appeared in me for the church; that love and veneration I had for its
liturgy,

liturgy, ceremonies, and clergy, especially its pre-
lacy, gave my father and other relations great
hopes that I should be an honour to the family,
and a man of no ordinary figure in the orb of the
church.

C H A P. III.

*Setting forth the manner in which the spirit of
bondage seized me, in the very height of my confi-
dence, of being in a good and sure state of salvation:
what sad work it made with me, and what means
I used for help and relief under its killing and
sinking weight.*

WHEN I was about twenty-one years of age,
in the very heat and height of my zeal in
prosecuting that righteousness, consisting of that
negative and positive obedience which the law
moral enjoins and requires as the condition of
life and salvation, it pleased God to send forth the
spirit of bondage to seize me, to the end I might
be instructed, and fully convinced, how vain my
confidence of being saved and going to heaven
in that self-pleasing way of legal righteousness,
was. The manner of it was thus: being, on the
day called *Easter-Monday*, at my cathedral devo-
tion,

tion, in the place called *Christ-Church*, in *Dublin*, a place I constantly frequented to morning and evening service, and a place which I more zealously loved and venerated than any place in the world besides; for that I verily conceited in myself was as the very entrance into heaven itself. After the service was ended, one *Dr. Golborn* preached; his text was in *Ephes. v. 14. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.*

A good and choice text, but how well or ill handled I must acknowledge myself to have been, at that time, a very incompetent judge to say or determine. About the middle of the Sermon, as near as I could guess, there was darted into my mind this sad and killing thought, *viz.* that I had the day before received the sacrament unworthily, which sad thought was backed with that of *1 Cor. xi. 29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.*

This sad and dismal thought, backed, as I said, with that scripture just now quoted, and not any word spoken by the preacher, was that which seized my mind, and let in the spirit of bondage upon me.

No sooner had I looked this *Προδρομος*, or *Forerunner* of the spirit of bondage in the face, comparing it with the place already mentioned, but I concluded myself a lost and an undone man. My spirit was in such an amazing fright, and overwhelming

whelming consternation, to think that I was most certainly damned to all intents and purposes, that indeed I verily thought all the people in the place were a swarm or a legion of devils, which God, in revengeful wrath, had sent from the bottomless pit to guard and attend my guilty soul thither.

The apprehensions I had of being damned and sent to hell so racked and tormented my spirit that I found myself unable to stay till sermon was ended. Away I ran out of that place to shun, as I then thought, those swarms of devils, which I strongly conceived were to guard me to hell. As soon as I came to my Lord of *Santry's*, where I then lived, I entered my chamber with a sad and heavy heart, God knows; and to my knees I go, with an intent to pray, if so be there might be any scrap of hope of my escaping being eternally damned. But, alas! what tongue or pen can relate the pass and condition I was then at: my reason, my conscience, and my very speech, were as it were plunged and drowned in the gulph of despair, so that I could neither utter a word in prayer, nor yet consider what I should do to relieve my bleeding soul in that sore distress. I durst not abide in my chamber, fearing to see and feel the devils actually to seize me. To the minister of the parish I went, from whose hands I received the sacrament but the day before, not knowing but that he might administer some kind of relief to one in my condition. He, observing the ghastliness of my looks, and taking notice that somewhat ailed

me, he asked me how I did; to which I could not reply. He pressing to know what the matter was, I at length, in a very abrupt and broken manner, told him, that I was full of the apprehensions and fears that I was a damned man, and that there was no hopes of mercy for such a one as I was.

The minister, somewhat surpris'd at so sudden and so great a change since but the day before, he began to examine what great and heinous sins one of my age, and one in so encouraging circumstances as I was in, could be guilty of, which should occasion such sad despair. He mentioned some texts of scripture, thereby hoping to have given some relief to my weary gasping soul, but all in vain, God's time of healing being not yet come; and finding by my frequent coming to him for ease and comfort to how little purpose he had laboured with me, he at length advis'd me to ride into the country to visit my father and other relations, and by that means, as also by exercising myself with such exercise as I formerly delighted in, as shooting with the gun, and angling, to divert my melancholy thoughts. This I was glad to hear of, my own inclinations leading so strongly to it: in order to the effecting of which I address'd myself to my Lord's house-keeper, entreating her to acquaint my Lord, that in regard of some present indisposition under which I laboured, and in order to my health, I had not only an inclination, but was advis'd to visit my father in the country; in order whereto I thought it convenient to acquaint
his

his Lordship therewith, to the end I might obtain not only his Lordship's free consent, but also the liberty of a horse, to perform my intended journey. The house-keeper no sooner delivered my request to my Lord, but my Lord commands her to call me up into his chamber. As soon as I received the command, I fell immediately into a great sweat and fore trembling; up I went, and being entered into the chamber, my Lord locks the chamber-door, and laying his hat on a cabinet sits down in his chair, and with an earnest and piercing eye looks on a pretty while before he speaks, I all the while sweating and quaking. At length my Lord begins with "*James, what ails you? What is the matter? I hear you go privately to ministers; there is somewhat ails you; What is it?*" I, perceiving by my Lord's discourse, that the minister of the parish had acquainted my Lord with my case, I found myself far more uneasy than before. My sweat and tremblings of soul encreasing upon me, my Lord continued querying me, "*What ails you, James? tell me what is the matter.*" I was so overwhelmed in my spirit, that my speech was swallowed up, as saith *Job vi. 3.* But my Lord not letting me alone, but with earnest importunities pressing to know what I ailed, I at length as a poor condemned caitiff hanging by a twine thread in hell's mouth, roared out as if my bowels had burst out of my body, crying, with great and unutterable groans and tears, "My good Lord, dear my Lord, I am afraid I am an undone creature;

I am a damned man; there is no mercy for me." My Lord, perceiving by my looks and speech that I was in good earnest effectually wounded, with tears in his eyes, and with the greatest concernedness for me, began to play the spiritual physician, asking me, with great earnestness, what gross and crying sins, as adultery, murder, and the like, could one of my years be guilty of, as to occasion my falling into despair of mercy. And, said my Lord, admit you were guilty of such, and greater abominations, what reason have you for despair? You must know that Jesus Christ, the Son of God, came into the world not to lay a load on you, but to take your load off you: quoting *Mat. xi. 29. Come unto me all ye that are weary and heavy laden, and I will give you rest.*

With many other texts of scripture, and comfortable expressions, he laboured to relieve and ease my burthened and sinking soul, but all in vain, God's time of curing my deep and desperate wound being not come. As touching my purpose of going into the country, my Lord told me I might use my freedom, but that his judgment and advice was, that it were better for me to stay than to go into the country; and that, because of the great disadvantage which by going would accrue to me in the studies. My Lord, having declared his judgment what had been best for me to do, I told his Lordship I was resolved to take his advice, whatever came of me, and accordingly I did.

My

My fore continually run, day and night, and ceased not. Yea, my Soul refused to be comforted! According to the words of the Psalmist, in the like case, *Psal. lxxvii, 2. In the day of my trouble I sought the Lord; my fore ran in the night, and ceased not: my Soul refused to be comforted.*

I seemed to follow and to ply my studies rather for fashion sake, and for fear my Lord and my father should suspect that I loved idleness, rather than any love I had thereto, or hopes that ever it would turn to any account for good to myself or others.

When at any time I looked into a book, instead of heeding or minding what was in the book, the eye of my gnawing guilty conscience was fixed on the many sins I had committed against God; infomuch, that all the sins of my youth were, in all their black and aggravating circumstances, laid and held before me as a looking-glass, to shew me what a monstrous sinner I was: According to that of *David, Psal. li, 3. For I acknowledge my transgressions, and my sin is ever before me.*

Endless were the toilings and rowlings of my weary Soul, from one sad confusion and despairing thought to another. Innumerable were the sorry prayers, such as they were, and other duties, which I daily performed, to keep and relieve my despairing Soul, but all in vain: which caused me to conclude that I had been much wanting in the trade of works; and that
had

had I not been so, I might have been acquainted with peace and comfort before now. To the trade of doing I again addressed myself; resolving not to omit or leave undone any thing which I understood, by reading or hearing, to be matter of duty. Praying, understand by the *Common Prayer Book*, for I knew no better: reading, fasting, and attending the most lively preachers, as I thought: frequenting sacraments; giving alms to the poor of what money my Lord and other relations handed out to me. That place in *Dan. iv, 27, Break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor*, was oft in my thoughts, according to which I gave away whatever I got: yea, so addicted to relieve the poor and needy was I, that I would give away my very apparel when I had no money. And all this from a Pharasaical and superstitious conceit, that by those acts of duty and service I should recompense God for those sins which, like a mill-stone on the back of a man, were sinking my Soul into the gulph of desparation.

I did abound more and more in strict and circumspect walking according to *do and live*, the condition and tenure of the Covenant of Works, under which I was labouring for life. The more I wrought at the trade of duty, the further I found myself from peace: which did cause me to conclude that my case was certainly desperate, and that it was peculiarly my own;
and

and that none that belonged to God was ever in such a condition as I found myself to be in.

I then renewed my old practice of going to ministers, acquainting them with the deplorable and wretched state and condition I was in; and earnestly begged their advice and council, what one in my sad circumstances had best to do, in order, if it were possible, to escape eternal damnation. Oh! that killing word, damnation; whenever I heard, read, or thought of it, how did it rack and torment my spirit! as fearing it would be my portion from God for ever.

As the principle from which I acted, in order to healing and cure, was, *do and live*, so these spiritual Physicians to whom I addressed myself for council and comfort in this despair of soul, being as ignorant in the mystery of the new birth as ever was Nicodemus, *John* iii. 4. they put me on doing those duties in and about which I had laboured before, even to weariness. The names of those Dignitaries of the Church to whom I applied myself, together what their sayings were, are too tedious to relate; and therefore I here pass them by: Only I think fit to acquaint the reader with the great and superlative ingenuity and dexterous skilfulness in healing a sin-sick soul which one of them, above all the rest, had attained to, to his everlasting fame be it spoken. The thing is thus:

After I had acquainted the Bishop, for of no lower a degree was he, with the sad and lamentable

able condition my soul was in, but he forthwith exhorts me to get a book stiled *The Whole Duty of Man*, and when I had got it, I should come to him for further instructions. The book I forthwith procured, and to his Lord Bishop I repaired; who, finding that I had got the book, takes it out of my hand, and turning to a prayer appointed for one of the night's in the week, with great earnestness charged me, that when I was ready to go to bed that I should be sure to kneel down by my bed-side, and say that prayer; the which was done according to his Lordship's directions: but to how great purpose I leave the judicious and experienced Christian to judge.

Having thus applied myself to seven or eight of the ablest and most famed of the Fathers and Dignitaries of the Church of *England* then in *Dublin*; and finding, by woeful and sad experience how little they understood my case, and how vastly short they proved in helping me in my extremity, I concluded my case to be altogether desperate and hopeless.

It is not to be told by tongue or pen what Soul-conflicts and agonies accompanied me wherever I went, and whatever I set about; insomuch that they became frequent and familiar to me in the very night-visions. The Devil, Hell, damnation! with the manner how the wicked are handled in Hell, were things very often presented to my fancy, in those short and tormenting slumbers whereinto I fell. Yea, I have some-
times

times dreamed that I have seen and felt myself in Hell among the damned, tumbling and sinking down deeper and deeper, feeling no bottom; which hath occasioned me often to think of *Job's* case, of which he bitterly complains: *When I say my bed shall comfort me, my couch shall ease my complaint, then thou scarest me with dreams, and terrifiest me through visions.* Job. vii. 13, 14.

As it was with *Job* so it was with me; when I had been even spent with the conflicts and temptations of the day, I thought sometimes, and hoped at least, that my bed and sleep would something ease and lessen my pain and inward horror of mind: but, alas! I was never wearier of the fatigue of the day than I was of the restless tossings of the night! and that because of those dreams and visions which did, as it were, realize the things themselves to my mind. The consternation into which those soul-afflicting visions did put me, did often startle me out of my sleep, and caused in me restless longings for day-light: and that because I could not employ my thoughts about any thing but what had a tendency to augment my despair and misery. My thoughts running out and fixing upon the sins of my youth, thinking how many and black they were: calling to mind the advances I had formerly made in the way of strict and zealous religion; and what methods and ways I had used to get healing and comfort, and all in vain and to no purpose. And that because, as I concluded, God had given
me

me up to be a prey to the enemy. Sometimes in the night, when I could not sleep, I heard dogs howl and cry piteously, in the cold weather: this I apprehended, was a lively representing to the ear the shrieks and roarings of the damned in Hell. Thus are they in those eternal flames; and so shall I e're long. Oh! that I could but see one glimpse of the morning light! but, woe is me, deserted and forsaken of God, I shall be with the damned in that place of torment before morning! I shall never see light! Well, when, contrary to my foolish and wicked thoughts and expectations, I had lived to see the morning light, I would then begin to reason and query with myself, what I had so earnestly desired the day for? My day of grace is certainly past and gone: there is no mercy in store for such a one as I am. All the helps and means of grace which have had a blessing attending them for special good to others, are attended with a curse to me: I am a reprobate: In vain it is to pray any more, or spend any more time in the duties of religion: I have had sad experience of that. Under this weight would I lie in my bed, concluding it altogether in vain to arise to engage in any duty. This temptation so far prevailed that I did, for a time, refrain prayer, and neglect other duties of religion. From my concluding that I belonged not to God, I found myself like a dead log, as if I had neither life nor soul left in me. I expected,

pected, certainly, every hour, nay each minute, nay, every breath I fetched, to be hurried away into the place and company of the damned; which caused in me such amazement and unusual horror, that I would creep, like a condemned malefactor, into the chimney-corner, among the company; there resolving to stay while any staid there, on purpose to avoid and shun those damned spirits whom I expected every twinkling of an eye to see.

Among my sad and despairing thoughts concerning the ineffectualness of all means and duties to do me good, there did come into my thoughts a passage which I had read in some author whose name I have forgot; it was this: *That there are different degrees of torment among the damned in Hell.* This thing I fixed my thoughts on so long, till I did hence infer and conclude, that seeing there are different degrees of torment among the damned in Hell, and that the damned exceed each other in the degrees of sin, must necessarily be the ground and foundation of such a difference: I concluded that the less sin I committed, the less would be my torment in Hell. Now every omission of duty, think I, as well as doing what is positively forbidden in the moral law, is a sin against God; and therefore to make my chain the lighter in Hell, I am resolved against all known sin: And accordingly I fell to works again; perceiving in myself no other motive or inducement hereto but
merely

merely expecting and hoping that, by this means, my being in Hell would be made more tolerable and easy than that of other reprobates. By this very thing it will easily be understood how near I was to final despair, in my own thoughts and apprehensions.

But among all the combats and conflicts I met with in the time of my bondage, none more racked and tormented my spirit than those hideous and abominable thoughts which, by the Devil were, like fiery and poisoned arrows, injected into my mind; sometimes against the holy Scriptures, as that they were not the word of God, but the cunning and politic inventions of men, devised and contrived by some to awe and keep others in subjection. This temptation caused no small anguish and perturbation in my mind, but did not continue long; for though sad and desperate I thought my case to be, I was enabled to consider what a mighty power went along with the Scriptures, in discovering my most secret corruptions, and putting my conscience and spirit into such fear of what would ensue, in case I did not confess and forsake them. This very consideration that the word which discovered to me my vain and sinful thoughts, and condemned the ill life I had led; and that laid me under such captivating horror and fear; for the same must needs be the word of an infinite, all-knowing and powerful God, did foil and repel that temptation.

No sooner had the first temptation been over, but a second immediately ensues; which was, that there is no such thing as a God in nature; and that men's believing and professing the being of a God, was more from use of custom, and from the strong workings of fancy, than from any real truth, grounded on sensible experience.

Oh! the sad concussion this temptation gave to the powers of Nature: I was so strangely influenced by it, that I solemnly profess I felt myself sinking, and just tottering to fall off my feet: all over in a muck sweat, with a strange shivering and trembling in all the powers and parts of soul and body. But making to a window looking into a pleasant garden, I leaned on the window with my elbows, and so bore up my body from falling, which otherwise had undoubtedly sunk down under its present load and weight, occasioned by that temptation. Remaining for some little space in a horrible trembling and amazing consternation of spirit, I looking out into the garden, began to consider and reason with myself thus: How came these trees to grow thus orderly in this place? who reared or built these sumptuous buildings? Surely not themselves: why then, think I, if not themselves, then of necessity they must spring from some cause higher and more noble than themselves, *viz.* man! Then, from the consideration of the trees and the buildings I began to exercise my
E thoughts

thoughts about man, and other living creatures; thinking thus: And how came man, and these other living creatures, to have a being; surely, think I, they could neither form nor quicken themselves; and if so, then of necessity there must be some cause of their being and living, which is higher and more excellent than they; which can, thinks my reason, be no other but an infinitely glorious God. And this, said reason in me, might be evinced, not only by considering the particulars already mentioned, but by considering the frame of the world, and the strange preservation of all things therein; and the wonderful government of the second causes wherewith the world abounds.

These, and fundry others of the like arguments, proved so strong and nervous to convince me that of necessity there must be a God, that the temptation vanished.

The Devil perceiving himself foiled in this attempt, he sets furiously on me with blasphemous thoughts; representing God in such vile shapes, and hideous and base ideas to my mind, that were I to undergo the utmost of misery that creatures are capable of inflicting, or I capable of suffering, I do humbly hope, in Christ's strength, I should unspeakably choose rather to be racked to death than but once to name them; so vile, hideous, and horrible were they: proceeding rather from the enraged and revengeful

vengeful malice of the Devil against the majesty of God, than from the corruption and pravity of nature. These things I do but glance or touch at, not from any delight I take in the remembrance of them, but rather for the relief of some poor tempted, despairing soul, who probably may be conflicting with the same fiery assaults; concluding within themselves, as I often did, that none belonging to God could ever be possessed with such black and dismal thoughts. Oh! the ghastliness and fearful tremblings: Oh! the sweats and weariness of my very life, which these Satanical injections caused in me; a sure and convincing argument they were immediately from the Devil, and none else; the sins flowing from the pravity of nature being commonly rather pleasing and delightful than amazing and terrifying to nature*.

* It is the constant practice of that Infernal Accuser of the Brethren, when once he has filled the awakened mind with hard, vile, and blasphemous thoughts against the ever-blessed God, his dear Son, the Spirit of all grace, the word of God, or his ways and worship, to father or charge all his base suggestions to the suffering captive, and accuse him of them as if they were his own crimes, that sprung from his heart, without his agency; whereas himself is the father of them all; they being so hateful to the soul, and opposed by the whole bent of the awakened mind, and resisted by every feeble effort that a sinking sinner in such circumstances can make. The distinction this Author makes between man's natural corruption and Satan's fiery darts, is very beautiful and striking, and may be of use under God to some poor troubled and confused reader. W. H. S. S.

In this sad condition I continued so long, till my very animal spirits were even drunk up, and the radical moisture of my body wasted by that burning inflammation which I sensibly felt invade and possess my body. The pitiful and deplorable state I was in, both in respect of my soul, which I found was invaded by the terrors of God for the breach of his royal law, and, as I verily concluded, given up to Satan by God in a judicial way, to be possessed by him: as also in respect of my body, in which the sad symptoms of my approaching doom did, as I verily thought, hourly appear: such as the growing and encreasing of that burning inflammation already mentioned; decay of my sight, which necessitated the use of spectacles at the age of 25 years; the loss of my smelling and tasting for about three months, with a great decay of my hearing: So ghastly a sight was I to behold, that I became a spectacle of wonderment to all the family where I lived; some concluding that I was starved by my frequent fastings, others verily concluding that evil spirits haunted me, which caused such ghastly looks, and my body to bend and bow towards crookedness, so heavy and insupportable was the load I lay under.

C H A P. IV.

Discovering how the spirit of adoption succeeded the spirit of bondage, and what glorious effects ensued thereupon.

TH E last day of my bondage state, when I looked for nothing, but a going down to the nethermost hell ; in the unconceivable horror, and amazing consternation of my spirit, there was a place of scripture which run in my thoughts from morning to bed-time. The place of scripture was, *Esa. xliii. 25. I, even I, am he, that blot-teth out thy transgressions for mine own sake, and will not remember thy sins.*

This scripture got such hold of my mind and thoughts, that albeit I no more understood the sense or meaning of the Spirit of God in it, or how it came into my mind that day, than a pagan, that never knew any thing of the true God. I could not possibly keep my thoughts fixed on any thing all the day but on that very scripture. Rolling and tumbling the bare words in my thoughts incessantly ; thus, *I, even I, am he, that blotteth out thy transgressions for mine own sake, and will not remember thy sins. I, even I, am he, that blotteth out thy transgressions for mine own sake, and will not remember thy sins.* And so all the day till bed-time. I was somewhat astonished at the change which I found in myself, in reference to my
E 3 thoughts

thoughts about the scriptures: for whereas before, during the state of my spiritual bondage, which was between three and four years, I could think of no scriptures but such as treated of damnation, of falling away, and of sinning against the Holy Ghost; always applying the same to myself, desperately concluding that my own doom was in those terrible scriptures set forth and discovered. I that day forgot those terrifying scriptures, and could, as I said, think of nothing but that place in *Esa.* xliii. 25. above mentioned; and that without the least apprehension what the sense of the Spirit in these words should be, or how or wherefore that scripture should make such a forceable entry on my mind and thoughts, as to to eject and banish from my thoughts and remembrance, the other terrible scriptures; by the wrong application of which, my state and condition became as to my own sense and thoughts equal to that of the damned.

At night after my Lord had supped, and while the inferior of the family were at supper, I stole my opportunity, resolving in myself that none should know where I was, or suspect what I was about: up stairs I got without a candle, the night being moonshine, I was all of a sweat, and a strange horror fell on me, occasioned by the conceit and apprehension I had that the devil accompanied me up stairs, whose steppings along with mine I strongly imagined I heard, which caused me to keep my eyes closed for fear I should see the devil in a visible shape. While I was unlocking the chamber door,

door, I found the horror and fright under which I laboured greatly to encrease, the devil suggesting that he would either pull me back from entering into the chamber, or else that he would enter along with me to hinder or distract me in my intended devotion. All this while the place of scripture above mentioned ran still in my thoughts as before. Being entered into my chamber all in a sweat and unusual consternation of spirit, I stood before the bedside where I used to kneel in praying, and with my eyes closed as I was taking myself to task, endeavouring to recollect my memory where I had been that day? With what company I had conversed? What duties I had knowingly omitted? And what immoralities I had any ways consented to? All on a sudden I found the eyes of my understanding so clearly enlightened that I was enabled to know and understand the meaning of that place of scripture which run all that day in my thoughts. A scripture than which the whole *Book of God*, could not afford a more suitable text for the design therein; which was to debase the creature, and to extol and to advance the grace and mercy of the most high Jehovah; who alone, excluding all others, is God over all, blessed for evermore.

I was from the time of my first awakening as above mentioned possessed of an opinion, that conversion consisted in an external or outward reformation of the life, and that it was in the power of the creature to effect the same: And that by re-

penting of the by-past follies of youth, and by a strenuous and zealous constancy in walking strictly according to the precepts of the moral law, both negatively and positively for the time to come. I was then under the predominancy of a legal spirit, and acting under the covenant of works; looking with the bond-woman's children for justification and life eternal in the way of good works; reckoning it the only sure and safe way to expect salvation by performing the conditions of the covenant of works, and abounding in such personal qualifications as might render me acceptable to God: of which I have often thought I had as great measure as any man now living. I shall not insist on the particulars of those inherent qualifications, wherein I am apt to believe I did match, if not outstrip, the strictest moralist I know, who is yet in his natural state. In short, I was exceeding zealous in the law, not in the least understanding the spiritual meaning thereof, or how miserably wretched I was, by reason of its condemning sentence, against not only my worst but also against my most refined acts of morality. I did then as too to many do at this day of gospel light, *viz.* set up the letter of the law in opposition to the spirit of the law.*

But

* Reader, This author found something more than the bare letter of the law; he found the wrath of God, the curse of God, the sentence of death, the spirit of bondage, the terrors of the Almighty, and the fears and horrors of hell, levelled

But so it pleased God, that by his enabling me to understand the mind of his Spirit in that text, I soon became convinced that I had taken wrong methods, in order to get from under the law's curse, and to have a settled peace in myself. The course I had taken for relieving my wounded and sinking spirit, I perceived to be directly contrary to the gospel way of saving lost sinners. I was all for doing and working; and the more works I did, the farther I found myself from true peace and comfort. My chief and only work now was believing in the Son of God, in whom alone that righteousness is to be found which reconciles a sinner to an offended God. From that text above-mentioned the Covenant of God's Free Grace in Christ, was explained and laid open before the eyes of my enlightened understanding; the terms

levelled at him by the law, as soon as the law had discovered the guilt and filth of his soul, and brought him in guilty of death and damnation. And I believe that some in our days who, in word, make it their only rule of life, would find that the law would allow of no indwelling sin, no not even in the believer, much less sinful words and actions in bond children who are under it. It is holy, perfect, just, and good, and nothing but perfection can stand before it; and that they would find, if they did but make it the rule of their thoughts and deeds, in reality, as well as in words. Blessed be God *we are delivered from the law*; and, if delivered, we are *not under that yoke*. Yea, *we are become dead to the law*; and, if so, it will be hard to prove that we are alive to it as our only rule of life. We are *neither to walk by sight, nor serve in the oldness of the letter*. We are to *walk by faith, and serve in the newness of the spirit*. W. H. S. S.

whereof,

whereof I found were as far wide of, or contrary to, the way to which the covenant of works directs for attaining life eternal, as the east is from the west, or as heaven is from hell.

The work of the Spirit in discovering Christ to me from that text; and his drawing me to close with Christ, so discovered, was so full of amazing and astonishing wonderment, and surprising ravishment of soul, that I am no more able to express or relate the same, than I am able to find out the dimensions of the sun, or to give an exact account of the number of the stars.

There was held, as it were, a court of enquiry in my soul. The Holy Ghost, the spirit of love and liberty, delivered me from that legal spirit of bondage by which I was chained, to the wounding, killing, and terrible sentence of the law, and operated as the spirit of adoption, to consummate a sweet and blessed marriage between the Lord Jesus Christ, God's only Son by eternal and ineffable generation, and a poor lost and undone prodigal, who, as *Adam's* child, was born heir of the curse, partaker of a nature as vile and polluted as hell itself could make it; and whose case and condition, in respect of inward horror and despair of soul, differed but little, at least as I thought and believed, from that of the damned in hell.

Six things this blessed Spirit of Adoption did effect, in order to consummate this match:

First, He discovered and made known to me who the Lord Jesus, held forth in the gospel, was,
from

from whence he came, and to what end the Father sent him.

Secondly, He made plain discoveries to me of Christ's almightiness to save, and reconcile to God, the worst and most wretched of sinners; and that the righteousness which he, as Mediator between God and sinners, hath wrought, is the alone righteousness by which a sinner is to be justified and accepted of God; and that in a way of believing, though not for believing, that God, for the sake and merit of his Son's obedience to the law, both active and passive, doth frankly and freely pardon and forgive the poor rebel's transgressions committed against the moral law, as if he had never committed them; and accounting the whole of that righteousness of Christ, both active and passive, as truly the sinners as if the sinner had personally performed the same himself, and that in a way of free imputation.

Thirdly, He persuaded my heart that God the Father, against whose law I had sinned, and whose anger and curse for the same I feared, was really willing and desirous that I should be reconciled to himself, by the virtue of his Son's mediation; and that by my betaking myself to him, and casting my weary and sinking soul on him, to be introduced into his presence; and by his spotless comeliness put on me, I might be made amiable and acceptable in the sight of God.

Fourthly, He discovered to me, and persuaded my heart of, the full and compleat provision made
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by God, and made known in the covenant of grace, for the making compleatly and eternally happy those souls who are enabled to believe and rely on Christ Jesus for life and salvation.

In respect of these and the like discoveries which the Holy Ghost makes to the elect in effectual calling, and between that and their arriving at glory, he is stiled the Spirit of Manifestation, and of Revelation. *1 Cor. xii. 7. Jo. xvi. 14. xvii. 6. Ephes. i. 17.*

Fifthly, He interrogated or queried of my soul as follows:

I. Art thou become truly and thoroughly sensible and convinced that thou art, by departing from and sinning against God, an undone, miserable, and guilty creature, having lost his blessed image stamped on thee, in *Adam*, thy natural and fædral head, in the first creation? and being now become obnoxious to God's curse, and the wrath to come, and partaker of such a spiritual impotency as renders thee utterly incapable of doing any thing whereby thou mayest be delivered out of thy present forlorn condition: Art thou convinced that this thy misery is of thy own bringing upon thee?

Sinner answers: *O! thou most holy, just, and tremendous God! by the light now sprung from thee, the fountain of all light, into my dungeon-like soul, I plainly see what a wretch I am become, no way like what thou at first made me in Adam. I am likewise fully convinced, that this my misery was brought on me by my every way voluntary defection*
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and apostacy, when, in Adam's loins, I first yielded to the motion of the tempter.

2. Art thou convinced of what the real desert and merit of thy sinning against a holy and righteous God is? What canst thou say against God's casting thee into hell, for that hellish rebellion of thine against his holy and righteous Law.

Sin. Ans. *O thou most holy and everlastingly righteous God, who canst not possibly act amiss in any thing thou dost with thy creatures. I am, by the convincing power of thy holy Spirit, made sensible that by my departing from and rebelling against thy Majesty, I have forfeited that right I had in Adam to all good, spiritual and temporal. And shouldst thou cast me into hell, and assign me my portion with the apostate angels, whose conduct and wretched example I followed, when I turned my back on thee, thou art and wilt for ever be and remain a just, a holy, and a most righteous God; my misery is of my own procurement; and so far am I from reflecting on thee as unjust, shouldst thou throw me from thee for ever, that I am amazed and astonished to think I should be so long out of hell. The place where I sometimes even longed to be, to try whether there was any specifical difference between the torments and miseries of that place, and what I felt in myself while shut up in thy law's prison, under the sharp and killing pedagogue thereof.*

3. Hast thou viewed and taken notice of that Mediator, which I have proposed and discovered to thee in the gospel? Dost thou think, or canst thou

thou be persuaded, that he can do thy work for thee, save thee from the curse and wrath to come? and not only so, but to restore thee, and bring thee back again to the favour and fellowship of God? Dost thou see in him an adequate suitability to answer all thy necessities?

Sinner answers: *O Lord! My eyes are so intent and fixed on that Mediator, that I can have no leisure, or spare time, to look on any other object in heaven or earth; never did, neither can men or angels, behold or see such an object, except himself. The angels, and all the glory of the whole creation, are but darkness and deformity when compared to his surpassing and incomparable amiableness and loveliness, since I had the first glimpse of him, as held forth and discovered by thy divine and efficacious manifestation. I have forgotten my misery; and the fearful thoughts of hell and damnation, are swallowed up of the thoughts and apprehensions I have of his suitability to answer the necessitous condition of such a sinner as I am.*

4. Hast thou viewed and observed him so as to like him, and choose him for thy Reconciler and Saviour? What sayest thou, poor sinner? Wilt thou have him for thine own? 'Tis personal propriety in him that makes the thoughts and sight of him ravishing and enriching for ever.

Sinner answers: *O tremendous and astonishing mystery of Divine Grace, in sending forth from the Father and the Son that Holy Spirit of promise, that*

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by his illuminating virtue and quickening power I might have such a saving sight of Christ, the Saviour, as should both beget in me a liking to his person, and likewise cause in me a burning desire to be united and married to him: I am indeed sick of love to him, and filled with such desires after him, as nothing short of a mystical union to his most holy and glorious person can satisfy my thirsting soul.

5. Art thou willing that this Mediator shall have the whole honour of saving thee, by his own mediatorial righteousness. For, as no righteousness of a meer creature can stand before the bar of God's infinite and incomprehensible holiness, and to abide such a trial as to be judged fit and sufficient to justify a sinner before God, seeing that the righteousness to which such honour is reserved and assigned, must be the righteousness of God, and also the righteousness of a sinless man; so this Mediator will become a Saviour to none who will mix or join any thing of their own, or other creatures, with his immaculate and all-sufficient righteousness. The whole and entire work of reconciling and saving sinners, is devolved on him alone. He will admit of no competitor in this work, to which the Father hath called and anointed him; and the which he himself, as vademony and surety for God's elect, hath undertaken to go through and perform. What sayest thou sinner? Art thou willing to submit to this?

Sinner answers: *O thou Holy of Holies! I see and find so little need of joining any righteousness of my*

my own, or other creatures, to the compleat and perfect righteousness of this Mediator, that I am resolved to look no where else for a righteousness whereby to be justified and saved. I am fully convinced, that as he needs no coadjutor to help him out in this work of saving sinners, seeing he is the Holy and Almighty One of God, able to save to the uttermost; so I see nothing like a legal righteousness which can answer the demand of the strict and righteous law of God, either in myself, or any other meer creature whatsoever. Whatever, therefore, is or can be suggested or objected by the devil or carnal reason, against this righteousness of his, as insufficient to save, I am, by strength from above, fixedly resolved to cast my weary bleeding soul thereon, come life, come death.

6. There is a thing called the Cross, which thou must expect, and look to meet with, if thou resolve to live and reign with Christ in heaven hereafter. Thou must look to part with all that in this world is near and dear to thee, for his sake and the gospels. Thou must sacrifice thy reputation and credit among men. Thou must become willing to be accounted a fool, a madman, a turbulent fellow, an enemy to *Cæsar*, a separatist from the church. Thou must not think or look to be advanced to worldly wealth and honour, if thou tread in those steps of Christ which leads to the heavenly glory. He went to heaven, antipodes to this vain world wherein thou art; so must thou, if thou desirest to meet him in heaven. Thou must expect and look to have all the world

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set against thee for thy witnessing to the truth, and condemning the errors and wickedness of the world. Thou must expect and look to be cast off by father, and all fleshly relations, for his and the gospel's sake. Thou wilt, for following Christ in the ways of holiness, be accounted an hypocrite, a self-conceited and a self-justifying-precisian, and proud pharisee, and that by the greatest pharisees of the times. The powers of darkness will all combine against thee to besiege and fight against thee; and yea, the very face of Providence shall seem to frown and look black on thee, to try whether thou wilt stick faithfully to Christ and the gospel. And, finally, if God call thee to leave all, and rather to lay down thy life than to leave and lose Christ, thou must trample them all under thy feet, preferring Christ before father, mother, brethren, wife, and children, though never so dearly beloved; yea, and thy very life too. What sayest thou to this, sinner? Wilt thou venture on having or taking Christ on these terms?

Sinner answers: *For ever blessed and holy Lord God! thou knowest how hard this task is for flesh and blood, and not only hard, but even impossible; yet considering the absolute necessity of the choice now laid before me, and in regard of that Divine Power whereby I find my heart made willing to make choice of Christ on the terms now mentioned. I desire to choose and have him; let God do with me, and all that is dear to me, what he pleaseth, so he give me his Christ. I am so apprehensive of the sweet and*

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soul-enriching advantages which accompany the cross, that I am very unwilling to be exempted from it, if I may have my own choice. I, therefore, through the Divine Spirit's gracious power enabling me hereto, do yield my free and full consent to this matchless match; casting myself on him, when actually married to him, in a way of humble dependance, for strength and power to act and suffer in a way of duty, whatever becomes his disciple and follower: And, oh! that God above, with Christ and the Holy Ghost, might say Amen to it.

Matters being thus proposed by the Holy Ghost, and I, the worst and most unworthy of sinners to be saved, being endued with power from him to close with the proposals made, I immediately felt my whole heart and soul quickened within me, and drawn out to an effectual closing with Christ in the offers of the gospel, like a ship sticking in the sand, which no strength or art of men can set afloat, till the full spring-tide come and set her afloat, carrying her forth into the broad ocean. The quickening virtue of the Holy Ghost, and the attracting power of the Lord Jesus, drew me to believe in him; my soul crying out, with a silent and a still voice, My Lord and my God, thou art mine to save me, and I am thine to serve thee. Hereupon I felt, as it were, another Spirit put into me, whereby I was enabled to understand and know the design of the great God in causing so great a change to pass upon me.

The Holy Ghost within me witnessing to his own work now wrought in my soul, and sealing me to the day of redemption in believing, I felt a torrent of unspeakable joy come from above, flowing in upon me in such manner and measure as I believe no saint or angel in heaven, can set forth or express as I felt it.

Hereupon I fell into an holy extasy and divine rapture of unexpressible joy, with these thoughts and expressions within myself:

Oh! What a change is this which I now sensibly feel? A dead sinner brought to life again; a rebel and a fugitive from God brought home and reconciled by the blood of the Lamb; a prisoner and a captive, held so long under the killing terrors of the law, and unmerciful usurpations and infernal assaults of the powers of darkness, set free and manumitted by the Deliverer of God's elect.

An undone forlorn sinner, shut up under the power of unbelief, who a while since would shun and fly from God, if he knew how, for fear of his frowns, and the curse due for the breach of his law, now ready to shoot himself into heaven, and whimper and cry like a child till he be lodged in the bosom of God's love.

Oh! my soul! Who could have thought of this, when the irons of the law's severity had pierced thee so deeply, and when the apprehensions lodged in thee of thy being a reprobate, and forsaken of God, delivered thee up to desperation! the very portal or entrance into hell itself! Where am I? What is the

matter? What am I doing? What such a one as I saved? Is it possible? Can it be? Am I not under a satanical dream or delusion? Lord help me to know if it be a delusion, and undeceive me.

Here I was at a stand for a little space; it was occasioned by my calling to mind what a deceitful enemy the devil is, and how near he can go in imitating the Spirit of God, in causing flashes of joy in the soul of an awakened sinner, and thinking, at the same time, whether mine was not so.

The Spirit of Adoption, who began his good and blessed work in my soul, did not leave me in this cloud; but by his own elucidating and heart-searching virtue and power, brings to my thoughts and consideration all the objections which either devil, or carnal reason, could possibly make against my being saved by Christ, and by manifesting the Father's decree and purpose concerning me in eternity, and laying open the nature and design of the covenant of grace, and the every way all-sufficiency of the Lord Jesus to go through with the work he hath undertaken for me. He fully answered all objections, and confuted the false and sophistical reasonings brought in by Satan and corrupt reason against my being saved, as he most powerfully convinced me of sin, and the misery which thereby I brought upon myself; and that when he disciplined me with bondage to fit me for the Great Physician, so likewise as the Spirit of Adoption, he as powerfully convinced me of that spotless and everlasting righteousness of the Mediator,

ator, God-man, by and for which I was justified in the person of my Surety, when at his resurrection God the Father justified and acquitted him from all charge of sin, whereto he became liable and obnoxious when he struck hands with the Father as a Surety for me, and the rest of the elect.

The twelve things here following he particularly assured me of, and that as fully and sensibly as ever I was sensible that I saw natural light or darkness.

1. He assured me that I was one of that number whom God the Father elected and chose to himself in Christ out of the corrupted mass of fallen mankind, and that before time began; and that my name was recorded in heaven, in the Lamb's book of life.

2. He assured me that my sins and transgressions committed against the law and Majesty of Heaven, were all laid to the score of Christ, by God the Father, and by him, as my vademony and Surety, born and satisfied for. *He made reconciliation for iniquity, and brought in everlasting righteousness.*

3. He assured me that the debt which I had contracted both in *Adam*, my natural and fæderal head, and in my own person, was fully paid and actually discharged by my sponfor and surety, Christ, by his obeying and keeping the law perfectly for me, and his bearing and undergoing in my nature the curse and wrath of God, to which by sin I became obnoxious, and thus *redeemed me*

from all iniquity, and from the curse of the law, by being made a curse for me.

4. He assured me that God the Father is fully satisfied with that obedience, active and passive, of his own Son, and that it is for the worth and merit of that obedience that God justifies and accepts, as pleasing to him, both me and the rest of his elect, for whom alone that obedience was performed; *as it is written, In him shall all the seed of Israel be justified, and in him they shall glory.*

5. He assured me that all my sins, how many and great soever, are frankly and freely forgiven and pardoned as if they had never been committed; and that not for any act done by me, whether believing on Christ, or repenting for sin, nor yet for the sorrows and miseries I underwent while under the spirit of bondage, or for any service to which I should be called while in a militant state, but for his own name and glory's sake, and on the account of what his Son, my Mediator and Surety, had done and suffered in my behalf.

6. He assured me that God the Father loved me with a real and an endeared love, before I was called out of a state of nature; and that the reason why he handled me so roughly by the spirit of bondage, was not because he hated me, as the devil and carnal reason suggested, or that he might in any measure satisfy his vindictive justice for my sins, that being done long before I had a personal being, but that he might make me the more sensible

sensible how hateful sin is to him, being so contrary to his pure, spotless, and blessed Nature, and so repugnant and contradictory to his holy, just, and most righteous law. As also so destructive to his elect, whom he so dearly loves: also that I might know, and become for ever sensible how unspeakably wretched and deplorable that state and condition is, into which by sin man hath brought himself, and out of which no created power could possibly save and deliver him. That I might for ever hate and loath sin as the worst of evils, and become for ever sensible of the greatness, goodness, love, mercy, wisdom, and the unconceivable and infinite all-sufficiency of the glorious and tremendous Jehovah, Father, Son, and blessed Spirit; who himself, without the counsel or help of creatures, hath contrived and found out such a way of restoring to his lost favour, his elect and chosen in Christ, as neither they themselves nor the Angels could ever think of. And finally, that by his so sharply handling me, way may be made into my soul for the manifestation of his great and unexpressible love, wherewith he loves me in Christ, to enter and make its abode for ever: and that from the experience I have now gotten, both by God's wounding me by the spirit of bondage, and this healing and comforting me by the spirit of adoption, I might be fitted to speak experimentally both to the terrifying and awakening secure and presumptuous sinners; as also to heal and comfort instrumentally poor wounded and bleeding

sinners, when sinking into depths of despondency and despair, out of which the out-stretched arm of God's grace and Almightyness hath delivered and rescued poor sinful nothing me. As St. Paul speaks, *And whether we be afflicted it is for your consolation and salvation.* 2 Cor. i. 6.

7. He assured me that I am now in a justified, sanctified, and adopted state; the lost image of God being by his sanctifying operation recovered in my soul in measure. As it is written: *Created anew in Christ Jesus, after the image of him that created him in righteousness and true holiness.*

8. He assured me that I shall be made to persevere and hold out in a state of grace; and that I shall be continued in the love and favour of God for ever and ever, in despite of all that the powers of darkness can contrive or act against me. *The righteous shall hold on his way, and he that hath clean hands shall be stronger and stronger.*

9. He assured me that the eye of Divine Providence should be everlastingly fixed on me, and the right hand of God's righteousness everlastingly kept under me for my security, from being in danger at any time of finally miscarrying or perishing.

10. He assured me that the very in-dwelling corruption in my nature, and whatever falls or miscarriage which should at any time be occasioned thereby in my life and conversation, should with all the afflictions attending me for the said miscarriages, most certainly and infallibly work for my eternal

eternal good and welfare; whatever I myself or others should judge to the contrary. *For all things do work together for good to them that love God.*

11. He assured me that I should meet with great opposition and tribulation in the world; but that all mine enemies should find they laboured in vain; for that God was on my side to take my part against them: and who will most certainly crown all my streights and troubles with a happy success. *The Lord will defend the just as with a shield.*

12. He assured me that God's special presence should be so with me in every change of condition in this world, as that nothing should harm or spoil me; yea, that death itself, the last enemy of nature should neither terrify nor hurt me: the mortal sting thereof being by the death of my Redeemer taken away, and death divested of his power to harm me, or any of Christ's redeemed ones.

These particulars discovered and set home by the Holy Ghost on my trembling panting soul, he working me powerfully to a believing each particular with application to myself, I was immediately surprised with a more astonishing and overcoming rapture of inexpressible joy than before: I had clear manifestations of the love of God to me in particular, and of the great things done and prepared for me, to make me everlastingly happy in the beholding and enjoying himself as my God, and my Father and portion in Christ for ever. According to the unconditional free covenant of his own

own grace, made and established in, and with Christ his son in the behalf of me and the rest of his elect.

No sooner did I look up to God and behold his reconciled face smile on me in the face of Jesus his son, but I felt such inward soul-inebriating joy as I verily thought would cause my very soul to fly out of my body, and my body to burst in sunder. The hardness of my heart under which I laboured all the time of my bondage state, and which I sensibly felt to grow and increase as I called to remembrance the many follies of youth, and the holy law of God, whereof those follies were so many breaches, each folly deserving, if it were possible, a thousand damnations, was melted and thawed like a lump of ice before the warm sun, by the sense and perception I had of the love of God vouchsafed to such a base and deformed sinner as God knows I was, and still am. I felt the servile and mercenary frame and disposition of my spirit take wing, and that filial child-like frame and disposition of spirit, which is suited to a gospel dispensation, succeed in its room; and looking up to heaven with the tears flowing from my eyes so extremely fast that I heard them drop, drop after drop on the floor where I stood, continuing so long that I sensibly felt my cheeks to burn and scald me: my soul in a strange extacy running over those particulars which the Holy Ghost had assured me of. Here's the second rapture of joy.

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What joy like to this I now feel? Who can possibly relate or express it? What! hath God elected me? even me? Sinful and vile me? And hath he done it before time? And notwithstanding he perfectly knew what I should prove in time? Oh, wonderful love! Why me Lord? Why me? And not one of the reprobates in hell who never sinned against thee to that degree that I have?

And hath God laid mine iniquities, even all my iniquities on the back of Christ, and charged them to his score as my surety? Oh amazing mystery of divine love and grace! Who is able to know whether the Father or the Son loves me most? The Father in laying my sins on his own and only Son, tho' innocent and harmless, or the Son in condescending to bear them as his own sins? And are all those sins of mine discharged and satisfied for by the active and passive obedience of Christ my surety who hath kept the law for me? Oh, wonderful condescension both of Father and Son!

Is it so as I feel it is, that God the Father is fully satisfied with that his Son's obedience, and that I am now justified in his sight by the virtue thereof? Oh, my soul, what cause hast thou to rejoice and adore God for ever?

*And was the love of God set on me, even in a state of unregeneracy? Who but a mercenary legalist will not be hence convinced of the orthodoxy and soundness of that distinction which differenceth between the person of an elect sinner, and the sinful pravity of nature which cleaves to him? Surely my soul, if God had really hated thee, and had he been wrath with thee as
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he is with all the wicked reprobates who have no share in the redemption of his Son, even then when thou wast uncalled he might have sent thee to hell. Who could have hindered him? And were the reasons wherefore he handled thee so roughly by the spirit of bondage as have been discovered by the Holy Ghost, and not because he hated thee, or any way desighed to satisfy his vindicative justice for thy sins. What cause hast thou to reflect on and abhor thyself for all thy hard thoughts and unbecoming apprehensions which were lodged in thee of God and his dealing with thee?

And is it certain, as most certainly it is, seeing God cannot lie, that I, poor sinful I, shall be made to persevere and hold out in a state of grace, and continue in God's favour for ever? Oh, what unspeakable cause hast thou to adore, love, and praise Jehovah to all eternity! And what little reason hast thou to be discouraged to think of what the powers of darkness can do to hinder thy perseverance.

And will the eye of Divine Providence be on me, and the right hand of God's righteousness kept under me, to secure me for ever from finally miscarrying or perishing?

How great encouragement is this to thee, my soul, to have the eye of faith and hope dependingly fixed on the faithfulness and Almightyness of God; seeing the end and the means are ever inseparable.

And hath God, that cannot lie, promised and engaged that the being of in-dwelling corruption, with all the out-breaking thereof in my conversation, as also the

the many afflictions attending the same, shall infallibly work for my eternal good? What reason have I to cry out, and say with astonishment of soul, Mic. vii.

*18. Who is a God like unto thee, who pardonest iniquity, and passest by the transgression of the remnant of thine heritage? He retaineth not his anger for ever, because he delighteth in mercy. Bless his name; who out of darkness producest light, and out of the greatest evil canst bring the greatest good.**

And is it so, that notwithstanding the many and great oppositions and tribulations I am to meet with in the world, I shall through Christ accompanying and strengthening me, be brought through them, and made a compleat conqueror in the end? How greatly zealous ought I to be in loving and lauding the true and living God, Father, Son, and Holy Ghost, whose tremendous and glorious name is infinitely transcending

* Tho' this be a truth, *That all things do work together for good to them that love God, to them who are called according to his purpose, Rom. viii. 28.* who are in covenant with God, in union with Christ; who are created anew, and are new creatures in Jesus, who cannot sin with the bent of their renewed will, nor with the assent of their heavenly minds; nor love sin after the inner man; the body of death, or the old man, being quite distinct from the new man, who cannot sin because he is born of God. Wherefore it is no more the Saints that sin, according to the new man, but sin that dwells in them, according to the old man.—Let none take license from this paragraph to indulge their lusts; remember the author styles his narrative, *A Cordial for Sin-sick and Despairing Souls*, not an encouragement for presumptuous sinners, whose mind and conscience are both defiled. W. H. S. S.

all praises which Saints or Angels are capable of giving.

And seeing that from henceforth till I come to heaven, the special providence of God will be with me in every change of condition, so as nothing shall be able to do me harm; what unspeakable cause have I to fear with a reverential, holy, and filial fear, the glorious name and infinite majesty of the great God; and how unbecoming me, for whom God hath done so many and wonderful things, will it be to fear either devils or men, who set themselves against God, and his Son's interest? O my soul, rejoice now in God, who is become thy salvation; and fear nothing but what may any way grieve his holy and tender Spirit.

Marvelous and unutterable were those manifestations of God's love let out upon me his poor nothing creature in that moment of his Spirit's sealing me in believing, and by the sense whereof the Holy Ghost filled up those valleys and bottoms in my soul and conscience, occasioned by the sharp and terrible workings of the spirit of bondage. And as the manifestations but now mentioned were in themselves marvellous and astonishing, so were also the sensible effects they produced in me wonderful and ravishing.

Those effects I reduce for orders sake to fix heads:

First, The horror and guilt of my conscience was gone, which was succeeded by the answer of a good conscience towards God, which did inwardly suggest and dictate to me, that my state and condition Godward is truly safe, and most happy.

Secondly,

Secondly, The spiritual vail which covered my heart and mind, and which kept me from seeing into the mystery of the gospel, was taken off, like scales or a web off the eyes of a blind man: whereby I was enabled to see and behold who and what Jesus, held forth in the gospel, is to me.

Thirdly, The affrighting distractions and overwhelming hurricanes of my despairing soul, occasioned by my continual expectation of being sent to hell, were turned into an unexpected and soul-surprising calm and sedate frame of spirit.

Fourthly, The spirit of slavish fear which on every occasion tormented and racked me, vanished; and the spirit of power, of love, and of a sound mind, was given me.

Fifthly, The joy and comforts of the Holy Ghost were communicated to me in such a measure as unspeakably passeth my frail capacity to tell forth or express, which occasioned me to call to mind my former wondering; and musing while going on in the way of my ignorant and blind zeal in serving God before the spirit of bondage visited me, to think what the joy of the Holy Ghost should mean. Whenever I did read of the joy of the Holy Ghost, or did hear any mention thereof, joy of the Holy, think I, Lord what is that? What is the meaning of it? I cannot tell or apprehend what this Joy of the Holy Ghost should be.

Sixthly, The spirit of adoption was given me whereby I was enabled to come to God's throne of grace, and with a holy and humble boldness to
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call him my God, and my Father. The instinct in the new creation wrought by the God of all grace in me, led me to God as the fountain of all good.

The Spirit given me, putting into my mouth words of solemn thanks and praise, for the greatness and strangeness of my salvation.

To my knees I betook me, adoring and worshipping with my Spirit that holy *Jehovah*, Trinity in Unity, and Unity in Trinity; Father, Son, and Holy Ghost; the true and eternal God; whom all the time of my blind zeal, and during the time of my bondage state, I had so ignotantly worshipped. I was now and never before enabled, *Jacob* like, to catch hold of, and to wrestle with a reconciled God. The greatness, holiness, and infiniteness of his majesty, which before I knew him in Christ, terrified and affrighted me with a witness, animated and encouraged me in praying to him. It is not be expressed in words with what alacrity and cheerfulness of spirit I approached the throne of grace, and with what enlarged and inward meltings of heart and soul I called upon God. When I did but mention this, My God and my Father, Oh, what ravishment of soul did I experimentally feel, overflowing and drowning my very Spirit!

To my bed I went with a glad and ravished heart Christ knows; the burning inflammation which the horror and bondage of my wounded and despairing conscience caused in my body was
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gone, and my body's disposition to crookedness through the sinking weight which lay on my spirit within was instantly rebuked and caused to retreat, by the glad and joyful tidings of gospel peace, which that night took up its lodging within me; succeeding and powerfully supplanting that spirit of bondage which made me so hopeless, and as I thought past all possibility of escaping hell.

No sooner was I stretched in my bed, but swooning and fainting fits of love-sickness seized me; I was inwardly and spiritually so apprehensive of the mysteriousness of Christ's incarnation, his humbling himself even to death, his lying confined as a prisoner in the grave, and his being raised therefrom: again, his ascending to heaven from whence he came, and his sitting down at the Father's right hand to enter on the work of intercession with God, and that as my surety and mediator, and all for me, that I verily thought my body was near its dissolution; a thing which the clear and certain assurance given me of my being an adopted Son of God, made me even long and pant after. My thoughts and meditations were now wholly employed about Christ, and that blessed change which I sensibly felt was passed on me. The sweet and soul-ravishing communion I had with Father, Son, and Holy Ghost, was to me instead of meat, drink, and sleep, and that the most pleasing and satisfactory that I ever enjoyed. The actings and sufferings of Christ in the assumed nature for me were so realized, and the virtue and

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reconciling efficacy of the same so sensibly set home on my wounded and bleeding soul by the spirit of adoption, that I thought I had the person of Christ clasped in my arms in the bed. Oh! the sweet intercourses which, by the operation of the Holy Ghost, passed between precious Jesus and my languid soul. Then was I made to know experimentally what it was *to sup with Christ, and he with me*, Rev. iii. 20. While I was waking I was entertained with strange variety of interlocution or discourse which passed between Christ and me, which did explain and unfold to me wisdom's assertions: *When thou goest it shall lead thee; when thou sleepest it shall keep thee; and when thou awakest it shall talk with thee*, Prov. vi. 22. During this, I continued in such a melting frame that the very pillow-beer under my head was as if dipped in a river, through the great abundance of tears of inconceivable joy, which the sense and feeling of Christ's love constrained me to shed. When I found a necessity of turning in my bed, I could not turn without my dearly beloved, and incomparably loving Jesus in my arms with me.

When I slumbered and slept, I was soon visited with most joyful and ravishing dreams of God, Christ, the Holy Ghost, the glory of heaven, and the unutterable bliss and felicity of those souls who are reconciled to God by Christ. This was very frequent and common when sleep came on me, after I had been sealed in believing.

And

And albeit, I never durst to heed or mind nocturnal dreams, yet they have sometimes had such a strange influence on me, that I have felt such delightful joy and comfort in my spirit, that sometimes I have been at a stand to think whether I had been asleep or awake.

It was a frequent practice with me for some considerable time, how long I cannot now remember, to arise in my bed when I awaked out of my sleep to bend my knees and lift up my eyes, hands, and heart to heaven, to laud, praise, and magnify Father, Son, and Holy Ghost, for the greatness and strangeness of my so unexpected and unlooked for salvation: being but the night before, yea and every morning, ready to drop into final desparation of ever being saved. Oh! what a loss was I at in myself, not knowing how sufficiently to extol and bless God for what had now befallen me; I was even ready to quarrel with myself because of the narrowness and straightness of my soul which hindered that I could not take in more of God, and go out in more enlarged expressions of love and praises to him. For above six months together I could neither lie down, nor arise; go down, or come up stairs; pass in or out from one place to another, but I strongly conceited that I perceived a guard of angels attending my person.

It cannot be expressed with what scorn and abhorrence I looked on the pride and gallantry of the family where I lived; their changeable suits of rich and glittering apparel, with their choice meats,

and sweet music, with other delightful pastimes, I looked on and accounted them but as smoke and dust. The titles of worldly honour, wherein the rest of my relations did not a little glory, I accounted the same, but a mere empty vanity.

Oh, think I, that my poor relations could see, taste, and feel what I do, how would they disrelish, and be ashamed and weary of these poor, perishing, sensual delights, wherein they place their delight and felicity.

When at any time I heard them talk boastingly of the honour and credit of the family, I could not forbear expressing my contempt of the same; telling them to their very face, that the blood of Jesus, not the blood of my progenitors according to the flesh, was that which made me noble and truly honorable; and that he or she, who were advanced to the highest degree of honour whereto an earthly king could possibly advance them, if they were not washed in the Lamb's blood, the higher their honour and greatness is, the greater and more intolerable would be the doom and condemnation of such, when by death they go hence*.

Now I began to disrelish and discover what small esteem I had of the Liturgy and ceremonies of the Church, of which I had formerly been so extremely zealous.

* The reader may here see the difference between a Pilgrim in this world, who has Christ in his possession, and a carnal worldling, who holds nothing but Christ's name in profession.

Three things chiefly occasioned this :

First, The apprehension I had of the purity and holiness of God's nature, which requires a worship suited to his own pure and spiritual being, according to that in *Job*, iv, 24. *God is a spirit, and they that worship him must worship him in spirit and in truth.*

Secondly, I considered that no worship could possibly find acceptance with God, but such a worship as is stamped with God's own institution, which I was then apprehensive, and am now more fully convinced, the Liturgy and ceremonies of the Church are not, the same being devised by men, and imposed by human authority, without the least warrant from the word of God. *Isa.* viii. 20. *To the law and to the testimony we are to go, and if they speak not according to this word, it is because there is no light in them.* God complains that such worshippers, *Isa.* xxix. 13. *Draw near with their mouths, and with their lips do honour him, but have removed their hearts far from him; and their fear towards him is taught by the precept of men.* *Mat.* xv. 8. 9. *Therefore in vain they worship him, teaching for doctrines the commandments of men; as the blessed Redeemer says.*

Thirdly, The sad experience I had of the unsuitableness of such a worship to an awakened, and a renewed soul, while I was in a natural state, ignorant of God, and the nature of my soul, and things truly spiritual. I was exceeding zealous in doing and performing that service which now I

find is of little avail, either to a pleasing God, or profiting an awakened conscience; the Spirit of God having in effectual calling taught and convinced me that no worship or ordinance in religion can be food to nourish and satisfy a hungry soul, but such worship as is instituted by, and suited to please, God; being done in faith.

God will be found savingly of none but those who seek him in the ways of his own institutions; as it is written, *Prov. viii. 32. Now thereforearken unto me, O ye children, for blessed are they that keep my ways.* And again, *1 Pet. ii. 2. As new-born babes desire the sincere milk of the word, that ye may grow thereby.* But this milk cannot be got from the precepts of men.

Soon after this the care and providence of Christ, my chief shepherd, directed me to attend the ministry of Mr. *Samuel Mather*, with whom I afterwards sat down in full communion, to my soul's great comfort and edification, in the knowledge of Christ.

Notice being taken in the family where I lived, that I discontinued going to the Cathedral worship, the which I commonly attended with a more than ordinary zeal, sometimes three times and sometimes four times in the same day, and that I was not seen at the parish Church on Sabbath days, or at the Sacrament, as I used to do; the eyes of my observers were upon me to watch me what ways I took in religion. Innumerable were the taunts and scoffs cast on that way of worship which I had espoused

espoused and closed with, through all which I was carried with invincible courage: many and sharp were the combats wherewith I encountered from my own relations, especially the Lord of *Santry*, in whose family I then lived, and my father, his brother, who by their authority over me, and the greatness of their learning and parts, between which and mine there was no more compare than between the sun and a little twinkling star, did frequently attack me to bring me back to the forsaken *churb* of *England*, but all in vain.

One time, above all others, my Lord observing that I absented not only from public worship, but that of his family also, sent up his secretary, another brother's son, to call me to prayer in the family at night. My cousin delivering my Lord's command, I replied, that I was under some indisposition, and therefore prayed my cousin to excuse me to my Lord: down he goes, and no sooner had he delivered my answer but up he comes again with the same message from my Lord. I threw him off the second time with the same excuse, alledging that I could not come. This answer brought to my Lord the second time, he in a great rage sends up my cousin, with a peremptory command that I must come to prayer. My cousin stood some considerable time, expecting that I would answer my Lord's peremptory command, but my answer was, that seeing my Lord had so plainly imposed on my conscience, in commanding me to act against my conscience, I thought it was my duty to declare,

that until I better understood it to be my duty to obey his Lordship in a thing of this nature than as yet I did, I neither could nor would go to join in prayer with the family. This reply coming to my Lord's ear, he let me alone for that night. The next day my Lord took me to task, examining very strictly and demanding of me a reason wherefore I came not to prayer with the family, seeing they never used the *Common-Prayer* in the family?

To whom I made this reply: *My Lord, it is not from any aversion I have to prayer that keeps me back from coming to prayer with the family, but the great dissatisfaction lodged in my conscience; for, my Lord, said I, should I under my present light and conviction, go on my knees to join in such a service, where God is so notoriously dishonoured, and his glorious name so greatly profaned, my conscience would like a flame of fire fly in my face.*

Q. The Lord then demanded of me, what I could object against the service performed in the family?

A. To whom I replied, *that the chief objection I made was against the person who performed the service.*

Q. The Lord demanded what I had to object against the person who prayed in the family?

A. To whom I replied, *that I objected against him for two things: First, that he was a rotten Arminian, denying the doctrine of election and justification by the alone imputed righteousness of the Son of God, and that he also held falling from grace.*

Secondly,

Secondly, for that he was in his life and conversation a notorious drunkard, and a common curser and swearer, &c.

Q. My Lord then demanded why I did not come to family prayer when his son *James* said prayers? Reader, thou must know, that when the Chaplain would be drinking and rioting abroad, sometimes my Lord's son would be commanded to read one of the evening prayers at the end of some bibles.

To this I answered, that his son was but a child, and did not understand what he read.

Q. Lord have mercy on me, said my Lord, who would you have pray in my family?

A. My Lord, said I, I humbly conceive no man living is fitter for a service of this nature than your Lordship, the great God having made your Lordship King and Lord over your own family, and hath endued your Lordship with such incomparable gifts of knowledge and learning, and I hope of grace too.

Q. And pray, Sir, said my Lord, how would you have me pray?

A. My Lord, said I, I humbly conceive that you are to pray according to the present condition of the souls of your family.

Q. Pray, Sir, said my Lord, how is it possible for me to know the inward thoughts and condition of my families souls, so as to order my prayers accordingly?

A. My Lord, replied I, albeit your Lordship cannot possibly acquaint yourself with all the secrets of your family, yet you may by catechizing your family,
and

and frequently examining them about the state of their souls, and God's dealing with them, find matter enough to enlarge on in putting up prayers to God for them in the general, which is as much as the rule of duty directs or obliges to.

My Lord finding that the truth I was called to vindicate, and the spirit by which I spoke to be too powerful for his great learning, he let fall the dispute, which I am very sure was his wisdom, and his best advantage so to do, considering that none ever yet prospered who continued to fight against God*.

My Lord by this means found how I stood affected in religion, and accordingly communicated to my father his judgment and apprehensions of me. Immediately a consultation was held about me to consider what methods were most proper to take, not only to prevent my farther advancing in that way of religion, which they accounted phanaticism, but also to bring me back to the church of *England*, whereon I had turned the back.

The result of their consultation, as soon afterwards appeared, issued in a fixed resolution to carry it towards me with all the urbanity and gentleness

* The reader may observe here, that when men have invented a religion, it must be supported, and men must be drove into it by the same assumed carnal authority by which it was invented. They have no notion of the *Spirit's* sufficiency to lead people into all truth, therefore they will drive them into lies by violence, or starve them out of the truth by cruelty. W. H. S. S.

imaginable, my relations considering and knowing that my temper and spirit was to be drawn and won by fair and gentle means, not to be forced by violence.

According to the methods agreed on, I was at a strange and unusual rate treated by my father, my Lord, my grandmothers, my uncles and aunts, with the rest of my relations, in such ways of kindness and love as caused in me some hopes that the love and kindness they shewed and expressed in their dealings with me, had sprung from an apprehension or conviction in them that the principles of religion which I had embraced in opposition to theirs were the truth; but I soon found that I was herein mistaken; for it was not long before great offers were made me of making a purse to set me up in the world, on condition I would desist *going to meetings*, and return again to the *church* wherein I was born and baptized, and not bring such disgrace on the holy church, of which my ancestors were such noted and eminent members; and besides, that I might not stain my family by occasioning people's saying that JAMES BARRY, who is son to a *spiritual Lord*, and a father in the church, was turned phanatic; to which they added, the consideration of what a hopeful prospect there was before me of advancement to worldly greatness, in case I did not hinder myself by continuing a dissenter from the church, and what hardship and poverty I must expect to wrestle with to my own ruin, and the great disgrace

grace of the whole family, in case I refused the offers made me, and the advice and counsel given for my own good.

To all which I was enabled with an holy magnanimity and becoming fortitude to reply, that the sight and sense I had of a future happiness with God in heaven, had blunted the edge of my appetite to these poor, low, and empty vanities, which I question not will prove unspeakably more vain, empty, and tormenting to me than they are in themselves, should I for the love of them, lose my soul.

In case, said I, my friends and relations, who seem so greatly concerned for my good, can procure from heaven an infallible certificate that my closing with the present offer on such a condition as is now laid before me, will not provoke the Holy Trinity, and prove a snare to my immortal soul, I shall readily comply; but if they cannot, it will, said I, prove your wisdom to let me alone to rejoice in the choice I have made. Had my relations felt what I have felt for sinning against God, and could they taste the joy and sweet comforts of God, which have put me out of conceit and love with the present world, they would I question not, be not only unwilling to blame and censure me for the choice I have made, but they themselves would readily and heartily make the same choice for which I am now slighted and judged to be miserable.

My

My relations, finding how ineffectual their methods proved to gain me, they soon turned their smiles into frowns, and their kind speeches into discouraging menaces, what severe courses should be taken with me to reclaim and reduce me to obedience.

My Lord threatened severely that he would have me bound with ropes on a porter's back, and brought into the church in the time of divine service*.

To this I replied, *that if his Lordship did not as well gag my mouth as bind my hands and feet, I would certainly roar out, and disturb all the people at their devotion; for fear of which no force of that kind was offered me.*

After some considerable time my father and Lord, finding that neither fair and gentle means would allure and draw me to the *liturgy in their church*, and that no severity wherewith they threatened me could drive me from the pure *worship of God in the meetings*, I was soon attacked with greater and sharper opposition than I had met with from them before.

First, By my father, who in the presence and hearing of at least forty of our family, took me to task about my principles, and in regard of the small hopes he had of convincing me by the arguments he used, he openly declared his resolution never to own me for his son, unless I *forsook the meetings*, and came to the *church and service again*.

* Can this be called *worshipping God in the beauty of holiness?*

as formerly; and this, Sir, said my father, I think fit to tell you before all these friends, to the end you may take it into serious consideration whether of the twain you judge more eligible, to forsake your phanatic opinion and schismatical companions, or to be deprived of the love and affections of a father; and know it, Sir, said he, that I do, by the authority of a father, command and require you to fix on whether of these two you intend to choose, and that within a week; if you resolve to hold your new opinion, I charge you to quit my Lord's house, and provide another lodging; and as for me, I charge you that you come not near my doors, or any of your brethren or sister's doors; I'll see, said he, which of your holy brethren or sister's will take you in*.

To

* Thou see'st, reader, that a Bishop, or Lord Spiritual, had not need only to be blameless as the steward of God, but he needs power and authority, not only to absolve all them that truly repent, but to restore them also that truly recant. Had the pious Bishop fed this new-born babe with the sincere milk of the word; had he fed the flock, and took the oversight according to God; had he been the servant of Christ, and of the church for his sake, it is likely his son would have been the best worshipper and strictest follower of all his charge. However, as a Lord over God's heritage, he is determined that his son's faith shall stand in the wisdom of men, not in the power of God; he will offer violence to the Lamb's wife, and attempt to bind the Spirit of Liberty, but what he will reduce him to obedience; not to the faith of Christ, for he had got that, nor to the word and worship of God, for he loved both, nor did the Bishop mention any thing of this sort to him, but to the church of England,

To this I was enabled to reply thus: Sir, though you resolve according to your present declaration to cast me out of your paternal or fatherly affections, and to disown me for your son, merely for my conscience to God, because I cannot without greatly offending against God, and wounding my conscience, conform to those inventions of men, in God's worship, for which I can see no warrant in all the scripture; I think and judge it my duty now the Providence of God calls me to be tried, to be as open, free, and plain, in declaring to you in the presence and hearing of the same relations who have heard yours to me, these two things: First, that I hope better things of you than to see you act so unnaturally in letting your child perish for want of necessities of life, and that because I dare not act against my conscience.

Secondly, That in case you do resolve to persist in this your resolution, I am as fixedly resolved in casting

England, to the service, ceremonies, and the liturgy, he must be subject, and subject he shall be, or starve, unless Providence will interfere. It requires a deal of human wisdom to establish a religion, and a deal of the same sort of power to keep it standing, especially when the Spirit of God comes and makes breeches, by rescuing the elect from it. As it hath not pleased the Lord to illuminate all Bishops, Priests, and Deacons, with the true knowledge and understanding of his word, I wonder my Cousin had not repeated this part of the old cry: From all blindness of mind, from hardness of heart, and contempt of God's word and commandment; from all such envy, hatred, and malice, and from all uncharitableness, GOOD LORD DELIVER US. Amen.

W. H. S. S.

myself

myself on the promise and providence of God, whatever comes of me in this world.

And before I will act herein against the light of God's word, and the dictates of my conscience, I hope I shall be enabled to choose rather to die with Lazarus on a dunghill, for want of bread. My father to his death kept his resolution, and I, through the special grace of God, have been able to keep mine, and I hope ever shall.

After this about three days I had a great and sharp dispute with my Lord, which continued three hours and a half by my Lord's chamber clock. The subject of our discourse was about set forms of prayer: whether the word of God would warrant ordinary and fallible men to compose set forms of prayer, and by human authority to impose the same on the conscience of the people.

My Lord peremptorily affirmed that God's word did warrant this, and I as stiffly denied that it doth.

For proof of the affirmative, my Lord quotes *Luke xi. 2. When ye pray, say, Our Father, &c.* Sir, said my Lord, here's a positive command to prove what I have affirmed.

To this I shall humbly offer two things to your Lordship's serious consideration.

First, The apparent difference between the two Evangelists in setting down the words of this prayer. *Luke* saying, *When ye pray, say, Our Father, &c.* *Matthew*, as appears *Mat. vi. 9.* saith, *After this manner therefore pray ye, &c.*

I cannot

I cannot understand, said I, how your Lordship can reconcile these two Evangelists so as peremptorily to conclude from the place now quoted, that it is the mind of Christ, that these words are to be imposed on believers as a prayer, or as their prayer.

Secondly, By way of humble and submissive enquiry, doth your Lordship firmly believe that the form now quoted to prove the affirmative, is in itself a compleat and perfect prayer, containing all the parts of necessary prayer?

I grant it, Sir, replied my Lord, I believe it is a compleat and a perfect prayer, containing in it all the parts of necessary prayer.

I likewise humbly presume that your Lordship takes it for granted, that it is the mind of Christ that this form of prayer is to be imposed on believers as their prayer.

I grant it, Sir, said my Lord, I take it for granted, that it is the mind of Christ, that that form should be imposed on believers as their prayer.

Then, my Lord, replied I, if the form now mentioned be a compleat, perfect prayer, to which nothing need to be added; and that the same is to be imposed on believers as their prayer, and that by Christ's own authority, to me it is very plain, *that for any men to make or impose any other prayer on themselves or others, it is a manifest breach and violation of that commandment of Christ.**

* This is the way, reader, that God takes the wise in their own craftiness, by choosing the foolish things of this world to confound

I will instance in a plain case, for illustration sake, the Ten Commandments in the moral law; I doubt not but your Lordship owns them to be a most perfect, compleat rule of righteousness, containing all the parts of our duty to God and man.

I grant them to be so, said my Lord.

In the next place, said I, I question not but your Lordship as readily grants that this perfect rule of righteousness is commanded and enjoined by God's own authority.

I grant that also, said my Lord, they are commanded and enjoined by God's own authority.

Then, said I, the case is plain, and cannot be denied, that for any to command or appoint any rule of righteousness besides those which in themselves are compleat and perfect, and which are enjoined and commanded by God's own authority, it is a manifest breach and violation of the Supreme law, to which nothing may be added, and from which nothing may be detracted, without incurring the displeasure and curse of God; as it is written, *Ye shall not add unto the word which I command you, neither shall you diminish it.* Deut. iv. 2. And again, *What things soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.* Deut. xii. 32. And again, *Add thou not unto his words, lest he reprove thee, and thou be found a*

found them, and cast them by their own verdict. My Cousin is a nervous logician, and a master of arts; and no wonder, for Christ dwells with prudence and finds out knowledge of witty inventions. W. H. S. S.

liar.

liar. Prov. xxx. 6. And again, *For I testify to every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him all the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He that testifieth these things is Jesus, who saith, surely I come quickly. Rev. xxii. 18, 19, 20*.*

From prayer my Lord fell off to discourse of the liturgy, and ceremonies in general, the which he handled almost in all the particulars of them, and

* Thou seest, reader, that the moral law is the eternal rule of righteousness to every soul that is under it, and cleaves to it. He that looks for *justification unto life* by his own righteousness, or he that will live by his own works, or *enter into life by keeping the commandments*, must give a perfect, spiritual, and perpetual obedience to that rule, for the law is *perfect, spiritual, and eternal*; but all have sinned in *Adam*, and all were condemned to death and to *dust* in *Adam*; or, as the scripture saith, *through the disobedience of one [namely, Adam] judgment came upon all men unto condemnation*; therefore the condemned sinner can give the law no obedience unto life, or by which he can live, and the condemning law can give him nothing but death, or the execution of that sentence that he is under. The law cannot give life, for man can give the law no righteousness; *had there been a law given that could have given life, verily righteousness should have come by the law*; the blind pharisee sees not this, therefore *the way of works seems right unto him, but the end thereof is death*. But as for the saint of God, God's sovereign good will, in the mystery of faith, as revealed in and by Christ Jesus, is his only rule of life; he must be obedient to the faith, walk by faith,

with such advantageous success on my side, that my Lord at length grew weary and left off; for he found that God *could ordain strength to perfect praise out of the mouths of babes and sucklings, sufficient to still the enemy and the avenger.* Psalm viii. 2. And certainly his promise was made good to me that day: *I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay, nor resist.* Luke xxi. 15. But whether my Lord became sensible of it or no, I knew not; but sure I am that the last promise quoted was made good to me, of which such notice was taken that hardly any of my relations durst attack me any more, except in a way of reproach and railing against the phanatics, and the new religion I had espoused since I left the church. *The good Lord be for ever exalted and praised for his mercy and faithfulness to his poor and despised children in a time of need.*

This was the last encounter I had with my Lord about religion; for that very night I took my leave of my Lord, rendering humble and hearty thanks to his Lordship for all his expressions of love and kindness wherewith I met under his roof, since I became a member of his family.

faith, stand by faith, seek righteousness by faith, live by faith, work by faith, fight by faith, worship by faith, and *die in faith*, if ever he enters heaven. *He that believes not is condemned already, and the wrath of God abides upon him. He that believes not shall be damned.* Therefore this is thy rule of life, for thou must live by faith; and this is thy rule of righteousness; for *whatsoever is not of faith is sin.* W. H. S. S.

It were endless to relate the many and sharp trials to which the providence of God called me, that I might be brought up in the school of the cross, and fitted for the service to which I was afterwards called, out of all which his never never-failing Providence brought and delivered me.

Should I expose in print the many streights and difficulties wherewith I have occasionally been exercised, from the time of my closing with Christ in the gospel to the time of my *call to the ministry*, together with the methods Providence took to bring me off, and working mine escape and deliverance, I believe it would be matter of joy and rejoicing to humble and seriously religious souls; but my intended brevity forces me to omit many particulars which would, I do not question, be of great use both to myself and others.

From what I have here published concerning God's dealing with me, let the following observations be practically improved to God's eternal praise :

OBSERVATION I.

SEE and take notice what a sweet and harmonious concurrence there is between God's electing purpose of grace, and his providential dispensations. The foundation of all God's gracious dealings with an elected sinner is his own *gracious purpose, fixed in eternity*. Jer. xxxi. 3. *The Lord hath appeared of old unto me, saying, yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee.*

Here note, that everlasting love, in the *Hebrew*, signifies a love of eternity ; from whence I make this observation, *viz.* that God loves his elect from one eternity to another. With this agrees that of the apostle, Ephes. i. 4. *According as he hath chosen us in him, before the foundation of the world ; and such obtain the salvation which is in Christ Jesus with eternal glory.* This discovery of God's love to his elect is as a mill-stone laid on the back of that *Popish Arminian doctrine* of a temporary and conditional election, to sink it into the bottomless depth of the eternal abhorrence and loathing of God, the elect angels, and all saved sinners.

Therefore

Therefore, from hence learn what to think and say, when the devil and thy vain heart suggest unto thee, upon thy doing and performing any duty and service; now the Lord hath elected, or will elect me, because I have done thus and thus. Reader, the devil, who seeks thy ruin, is cordially reconciled to such an election as this; because he knows it will end in thy eternal ruin, if God leave thee here.

Therefore repel and stave off this cursed *Popish Arminian* dream, by stedfastly believing and affirming that God's electing love embraced me in its arms, and registered or enrolled my name in the Lamb's book of life, before I had a personal being, or any capacity to do or perform any duty which could move God to elect me.

Then when the devil, and thy remaining unbelief, suggest unto thee, upon any personal miscarriage or fall into new provocation against God, now God hath cast me out of his love, and rejected me, because I have broken covenant with him! Repel this temptation, by considering and stedfastly believing, that the electing love of God, which embraced me and enrolled my name in the Lamb's book, before the foundation of the world, is a love like God himself. *As without beginning of time, so also without end, or change.* Mal. iii. 6.

OBSERVATION II.

See hence and observe the impossibility of frustrating God's decrees, and his working providence. The deaths and dangers to which I have been so often exposed, have been so many and greatly dangerous that had not God's love to me, and his providence over me, preserved me, I had certainly perished. The snow in which I lay for four or five hours, at so tender an age as but three months old, was as powerful to have killed me by the extremity of its piercing cold, as it was to destroy the vast numbers of men and cattle which have often perished by its strength.

The element of fire which surrounded me in my bed when buried in sleep, and no way able to help myself, it was of as devouring a quality to destroy me as the fire that heated *Nebuchadnezzar's* furnace was to destroy those faithful worthies cast into it, had not God's providence restrained it in my case as it did in theirs.

The fierceness and teeth of the great mastiff dog, which had my head in his mouth up to the throat, was as ready and able to crush me to death as the lions in the den were to crush *Daniel*, had not the care and providence of *Daniel's* God, which restrained his lions, watched over me, and restrained my dog.

The element of water, in which I was several times a drowning, and to all appearance past recovery,

recovery, it was as powerful to swallow me up, and to stop my breath, as it was to overwhelm and choak *Pharaoh* and his host, had not God restrained it in my case.

The great boar, how strong and ready was it to rend my bowels when on the top of me, making search with his frightful tusks to come to my belly, had not Divine Providence so strangely and seasonably sent the greyhound in to my rescue, my cloaths rent, and carried away in his tusks, my belly untouched. Oh! amazing providence!

The two horses, mentioned in the beginning of the book, how near were they to putting a period to my life! The one by his great strength in throwing me, and striking at my forehead with his frost nails, leaving the print of the nails in my cap, within the thickness of half a crown piece to my scull; and the other by running me so far out of breath that no motion of life could be perceived in me for so long a time, as caused all the spectators to cry out, He is killed! he is gone! Had not the Providence of Heaven watched over me then, where had I been!

When the bloody *Papists* had lain in wait to murder me, in *Dublin*, several times, there being several parties of their soldiers appointed to waylay me to kill me, of which designs I knew nothing till afterwards, who or what kept me from ruin then, but the never-failing providence of God!

When

When my life and reputation were both equally struck at, by the hellish plot laid against me by that man, who instead of hanging me would have hanged himself, who wrought my escape and deliverance from that destroyer, but the wonder-working providence of *Jehovah*!

Such plots as the two last mentioned have proved successful to the destroying thousands of other men, but me they could not reach, because I was hid in the hollow of God's providential hand!

That sinful desperation and unbelief while under the terrors of the law, which sent Cain, Judas, and innumerable millions of Adam's reprobate posterity to hell, the place of the damned; what hindered that it did not fix me in the same place and condition of misery, when by the raging power thereof I was brought so near hell, in my own apprehensions, as that I looked on myself as a free deniron of that place? What, I say, kept me back from descending into that place but the providence of God, discovering and applying to me, by the saving operation of the Holy Ghost, the Almighty Saviour, held forth in the gospel?

OBSERVATION III.

See, and learn hence, how like an absolute and unlimited Sovereign, the great God did work in my behalf; and that in behalf of my soul as well as my body!

He,

He, who by the ministry of man, hath by his own blessing accompanying *that*, his own ordinance, converted innumerable thousands of the elect, it pleased him to convert and call me out of my natural state to a state of grace, without the the ministry of man; and that both by awakening and wounding me by the spirit of bondage, setting home by the law the sight and sense of my lost estate, and by healing and curing the bleeding wounds of my despairing soul, by the spirit of adoption discovering and applying to me the merit and saving virtue of Christ's mediatorial righteousness; which hath occasioned my often thinking of what is storied of Achilles, a notable archer among the Heathen, who gave such wounds by the arrows he shot, as no hand but his own could cure. *Una eademque manus, vulnus, opemque tulit.* The self-same hand which gave the wound, brought the cure. How true this is of Achilles, I am uncertain, but in this, of the wounding and healing of my soul, I am not more certain of any thing in nature than I am that the Spirit of Christ which wounded me by the law, did also heal me by the gospel, *Job v. xviii. For he maketh sore, and bindeth up; he woundeth, and his hands make whole.*

OBSERVATION IV.

See, and learn hence, how steadfast and faithful God is to his promise. When, for Christ and the gospel, I was forsaken and cast off by my father,
and

and all other fleshly relations, being turned out empty handed to the wide world, and not knowing whither to go, or what to do, God took care of me, and provided a lodging, and friends for me, which, with the peace of my conscience, gave me more satisfaction and comfortable content than all the gallantry and greatness of my fleshly relations. Those sweet promises recorded in the scriptures, and made good by the providence of God, have oftentimes refreshed and ravished my pensive and weary soul. *Psal. xxvii. 10. When my father and my mother forsake me, then the Lord will take me up. Mat. xix. 29. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or land, for my name's sake, shall receive an hundred fold; and shall inherit eternal life. Heb. xiii. 5. Let your conversation be without covetousness, and be content with such things ye have; for he hath said, I will never, never, never, never, leave thee nor forsake thee.* The Greek hath no less than five negatives in this one scripture to assure the true believer that God will in no wise forget or forsake him. I have been forsaken of my nurse when but three months old, but I was taken into the nursery of God's providential care, which causes me often to think with comfort of that *Psal. xxii. 10. I was cast upon thee from the womb; thou art my God from my mother's belly.* The same Providence which took care of the HEAD, takes care also for the members.

I was

I was forsaken of my bodily physician; but the Great Physician of soul and body cured me, by poor contemptible snails.

I was forsaken of my earthly father, and all fleshly relations; but God is become, by grace and free adoption, my father, who will never forsake me totally or finally.

I was forsaken by my brethren and sisters; but those who are the sons and daughters of God, they are become my brethren and sisters; and albeit many of them who know me not, are, on malicious reports, prejudiced against me, yet others of them who know me, and God's dealing with me, they love me dearly.

I have been forsaken by several of my Church-members in *Ireland* and *England*; Christ my Lord and Master hath been so before me. *John vi. 66. From that time many of his disciples went back, and walked no more with him.*—Yet God is my God still.

I have been forsaken of my brethren in the sacred office, and left to stand alone, when Popery and Quakerism were coming in like a flood, none stepping in to help or encourage me against those adversaries of God's religion; but He that stood by *Paul*, when all other preachers in his day forsook him, stood by me, and emboldened me against their threats and malice.

I had thoughts of printing the most material objections brought in by Satan to distress and distract
a poor

a poor sinner to keep him from Christ, and how the spirit of grace taught and enabled me to answer them all, but my intended brevity hath prevented me therein. All glory, honour, and eternal praise to the only wise and glorious God, Father, Son, and Holy Ghost! *Amen, Amen!*

P O S T S C R I P T.

LEST Satan should get an advantage by this relation of God's strange and wonderful dealing with me, in bringing me home to Christ, in such an unusual manner, and his handling me so sharply by the spirit of bondage; as also his bountiful dealing with me in making my soul the receptacle of such ravishing joy, and unutterable consolation, upon believing in Christ in effectual calling; I thought it might be seasonable to give the present caution to the poor, doubting, tempted believer, who, through Satan's subtilty, tempting, will find himself, or herself, wretchedly prone to conclude from what they read of my conversion, that the work of true conversion was never yet effectually wrought in themselves: and *that*, because they were never under such terrible bondage of soul, neither ever yet were lifted up so near heaven as I was.

Such poor tempted believers are to consider the particulars following, for their help and relief, against the tempter in this case.

First, Consider that as in nature there is a vast disparity, or difference, between persons on the natural birth, so there is as vast a difference in the spiritual birth. Some women go through abundantly more and sharper pains and throws in travel than others meet with. Some babes meet with
greater

greater difficulties and dangers in the birth than do others. The causes whereof in nature, though they appear not to us, yet it is most certain that *so it is.*

So in conversion, some souls pass through greater horror and bondage in the conscience than others do. Some are brought as it were through the very jaws of hell and desparation, as I was; others are dealt more easily and gently with, being sweetly allured, and as it were, insensibly transplanted into Christ; they not well knowing what is done to them. *Paul* and the rugged jailor were handled more roughly; their consciences were more deeply wounded with the frightening terrors of God's law, set home by the spirit of bondage, than *Lydia*, whose heart the Lord opened with more gentle touches of his Spirit. *Acts ix. 6. Acts xvi. 15. 29.*

That woman who is safely delivered without any difficulty or danger to herself or her babe, hath no reason to question whether she be indeed delivered or not, because she went not through such difficulty and danger as her neighbour did, who narrowly escaped with her life; neither hath she any cause of being jealous with her neighbour, because her case or condition was more dangerous and desperate in travel than was her own. *Thou*, who art brought to Christ by the gentle drawings of the spirit of grace, and not brought so nigh to the affrighting sight of hell, and to such a sense and feeling

feeling of the pains of the damned, as have caused some to think themselves actually in hell; admire at, and bless God for his condescension towards thee, in bringing thee through the new birth so easily.

Secondly, Consider, that albeit the truth of thy conversion be not so sensibly discerned as the conversion of that person is who is brought home in the way of legal terror, yet thou art bound to bless God for the smallest measure of grace bestowed on thee, as the smallest spark of fire, though it be hid under a great heap of ashes, is as *truly* fire as the greatest fire in nature; so thy small grace, which in comparison of some other's grace, may be so weak and little that it can scarcely be discerned; yet grace it is tho' thou know it not to be so, and He who bestowed it on thee and wrought it in thee, He will never reject or neglect thee because of thy little grace; while he sees thee and makes thee constant and diligent in the use of means, labouring to grow in grace. *Esa.* xlii. 3. *Mat.* v. 6. *Esa.* xli. 17. *Phil.* i. 6.—If thou object, and say, Oh, but I do not find that I am brought to Christ, and, which is far worse, I fear I never shall.

To this I answer in two particulars:

First, Thy very fear about this greatest of concerns is an argument of thy translation from the first *Adam* to the second *Adam*, Christ Jesus the Lord. If the spirit of grace had not given thee some sight and taste of the excellency and sweetness

of Christ, thou couldest never prize, or desire, or groan after him. Tis only the CHILD that hath tasted the honey or sugar, that longs and cries for more.

Secondly, If thou findest a fixed resolution in thy soul in going on to seek the Lord and his strength by prayer and supplication, and other means of grace; not resting in, or depending upon, the means, but on Christ alone, for life and salvation: my life for thine, come death when God pleaseth to send it, it will end all thy fears, and put thee beyond the reach of all thy enemies. Thy frequent crying to God in prayer, for Christ, and saving grace, is the echo of Christ interceding for thee at a throne of grace; and thy going on, and continuing to watch at wisdom's gates, could not possibly be, without invisible supplies of spiritual strength, communicated to thy soul by the Spirit of Christ.

[Now, Reader, thou hast seen the end of this narrative; and if thou art in a state of infidelity, thou wilt in thine heart give the whole of it the lie, which is sufficient to confirm the truth of it; because if it was a false report, the scriptures say, that thou wouldst receive it; but as it is a true testimony for God, God declares that the children of infidelity shall not believe it. Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which you shall in no wise believe, tho' a man declare it unto you. AAs xiii. 41. Hab. i. 5. W. H. S. S.]

4 N 59

THE END.